All the Men of the Lutheran Church for the Whole Task of the Church

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JUNE-JULY 1946

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Volume XXVI
Numbers 6 and 7

Lutheran . . . Men

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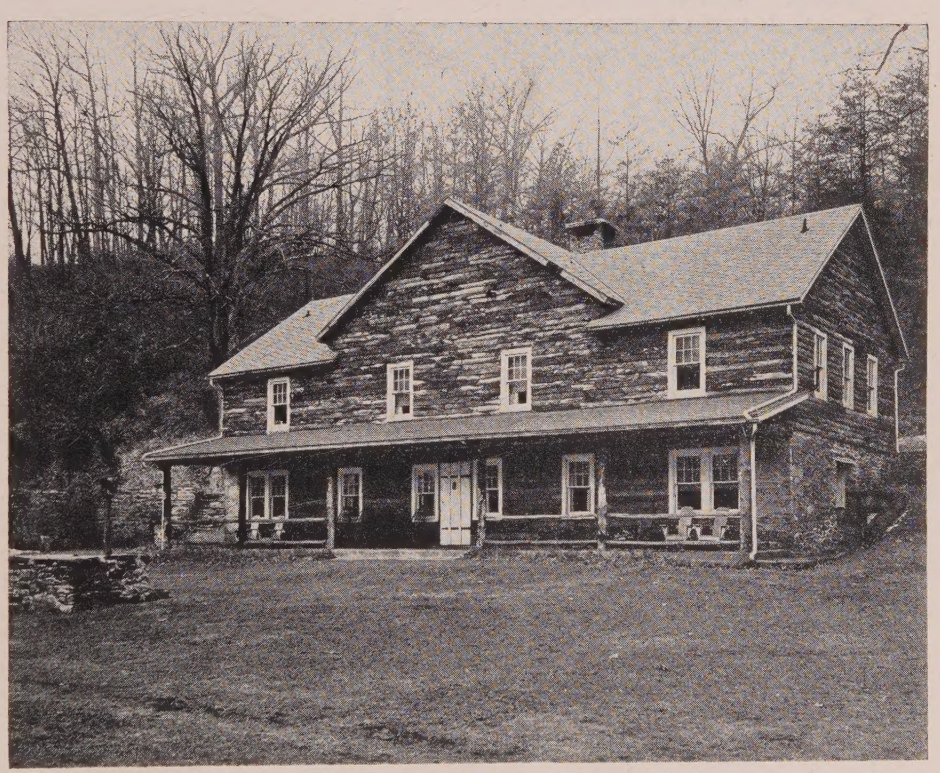

JOLLY ACRES

The underprivileged children of Baltimore, Maryland will be "at home" in this, the Main Lodge of the Lutheran Inner Mission camp. Read the story and see the pictures in the Guest Contributions department.

GETTYSBURG COLLEGE
Gettysburg, Pa.

LUTHERAN MEN . . . JUNE - JULY

Volume XXVI **Issues No. 6 - 7**

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OUR COVER PICTURE: The new Jolly Acres of the Inner Mission Society of Baltimore is located about 25 miles north of the city in Harford County. It can be reached by either route 439 or 23. It is ideally suited to its purpose. Underprivileged children, ages 6 to 12, will be admitted for two weeks. Only 50 can be accommodated for each period. Building plans for the future call for a chapel, swimming pool, cabins, playground equipment and the like. Read the story of Jolly Acres and look at the pictures on another page.

A Morning Prayer

Our Father ,grant me grace, I pray,
To live with Thee another day;
Instill Thy presence in my heart,
That I may choose the nobler part.

Give right and honor to my soul,
To strtuggle toward the final goal;
Grant truth and love in every thought,
Guide me to do, Lord, what I ought.

Show me the way, O God above,
Grant me this day Thy gift of love,
Thatt all I think, or say, or see,
Will be a blessing, Lord. to Thee.

Help me to aid a friend this day;
Help me to show some one the way,
To give example to Thy Word
In every witness seen and heard.

I need Thy guiding hand to live—
Pour out Thy blessing, Lord, and give
Another day of grace to me,
Another chance to live for Thee.

—John William Dowler
Lutheran Theological Seminary
Philadelphia, Pa.
—From Educational News

●

Fire
swept the plant of the Lehigh Printing Company of Bethlehem in the month of May. Mr. Earl Schaffer, our printer, suffered a large financial loss and our sympathies go out to him asd his associates. A card has gone out to notify our readers and this combined June-July number is issued as the best possible service we can render them. June issue was in type but the type was destroyed. Fortunately the original copy was saved. We know that Lutheran men will be patient and understanding. Mr. Schaffer is a Lutheran, active in church work, and cooperative in the production of Lutheran Men. We will hope to get back on the regular routine with the August issue.

●

It is quite natural and inevitable that if we spend sixteen hours daily of our waking life in thinking about the affairs of this world, and about five minutets in thinking about God and our souls, this world will seem about two hundred more times (work it out sometime) more real to us than God or our souls.—Dean W. R. Inge.

●

The Editor's Personal Paragraphs

The Chicago hotel fire
is a tragedy still so near us that comment is difficult. Dr. and Mrs. E. E. Snyder and Missionary Schmitthenner perished in the fire and our Church feels a sense of loss that it can not express. Our comfort is in the assurance that for them "To live is Christ and to die is gain." Our certainty for the future is in our faith that the Church of Christ will move on toward world conquest. To each of us must come a new urgency to support the cause for which they lived and died. There is thankfulness in our hearts for the lives of so many of our foreign mission leaders who might also have been lost to us in this fire. The roster of those who were in Chicago for the meeting of the Lutheran Foreign Missions Conference represents our most effective leadership. May we all learn the lesson of catastrophies like this. Life is short at best and we must not dally about the business of the Kingdom.

●

Grown-ups may learn something from little Johnnie. On the morning of his birthday, this notice was found pasted on the door of his room:

"Remember my birthday; give till it hurts."—Christian Observer.

●

To contact relatives
in Germany, submit inquiries to The National Lutheran Council, 231 Madison Ave., New York 16, N. Y. Type or print all names of persons and places. Give last address as accurately as possible. State sex. Include birth place of missing person. Then do not expect too much! The N. L. C. will do its best to locate them.

●

Mother: "Have you scolded Willie about the low marks on his report card?"

Father: "No, every time I do he reminds me that he's an exemption on my income tax."—Advance.

●

Compulsory arbitration
of labor disputes is supposed to be political death to the brave soul who ventures to support it. It would seem to be no more dangerous to labor than management. It simply demands that a third party, chosen jointly, shall decide the questions at issue. Individuals are not allowed to fight out their differences, but must submit them to courts they have not chosen. Labor and Management, in arbitration, may select their judges. This seems fair. Justices Brandeis and Holmes, both recognized as liberals, once said "All rights are derived from the purposes of the society in which they exist; above all rights rises duty to the community. But it is not for the judges . . . to set the limits of permissible contest." Certainly there is a higher right than either the right to lockout or to strike. Civil penalties can be laid upon both parties without so-called "slave labor." It is a pitiable sight to see American democracy weak and futile in the hands of either big business or big labor. Pressure groups must be controlled.

●

Before you give somebody a piece of your mind, be sure you can get along with what you have left.—Western Recorder.

●

Churches
are being reconstructed in Europe out of any material available and by the hands of the people. For instance here is a report from a Lorraine community:

Pastor A. Wolfahrt, in a letter to Gote Hedenquist of the reconstruction department, World Council of Churches, says: "The altar is made from rough tree trunks, the reading desk and font from the trunk of the birch tree which had to be cut down to make room for the wooden church. Some of my miner parishioners made the candlesticks; another parishioner painted the windows in imitation of stained glass."

●

Happy is the mosquito that can pass the screen test.—Baptist Observer.

●

$100,000
is the goal of the Brotherhood of the Illinois Synod, to be used in home missions. It is a healthy sign of the Brotherhood movement that our men are setting practical goals like this. In helping others we stir our own life blood. The Luther League came to life years ago when it accepted and met financial objectives. The Woman's Missionary Society has always felt the reaction of its large financial goals.

●

The Syrian Orphanage
in Jerusalem is to be transferred to our Foreign Mission Board as soon as the British Government approves. This is a world famous orphanage begun in 1860 by a German Lutheran missionary, Dr. John Schneller. It should be another outlet for the Christian love of our American Church. No charity appeals more surely to the heart than the care of the orphan. We wil hear much more about this work in months to come.

●

A mule in the barnyard, lazy and slick,
A boy with a pin on the end of a stick
Slips in behind him as still as a mouse—
Crape on the door of the little boy's house. —*Watchword*

●

Three staff members
have been added to the Student Service Commission of the National Lutheran Council. Dr. Ruth Wick of Stamford, Conn., a graduate of the University of Wisconsin and a member of the Augustana Synod, has been appointed assistant to Dr. Morris Wee, executive secretary of the Commission.

In addition, the Rev. Oswald Elbert, United Lutheran Church pastor of Middletown, N. Y., has been named director of the eastern area, and the Rev. Paul E. Bierstedt of Columbus, Ohio, of the American Lutheran Church, has been elected central area director.

At its meeting last March, the executive committee of the National Lutheran Council endorsed a recommendation that the Student Service Commission be raised to the status of a Division, and the participating bodies in the Council will be asked to approve such action in principle.

Dark seasons are never pleasant to us, but they are always good for us. A cloudless sky could never produce a good harvest. — *The American Friend.*

●

Christian Herald
has reported gains and losses in church membership for many years. Latest reports give two Lutheran bodies first and last place for the past year. The statistics are not up-to-date, but the best that could be gathered. Augustana has the highest increase and the Joint Synod of Wisconsin the lowest. The U. L. C. was third with a gain of 29,617.

●

A man in an insame asylum sat fishing over a flower bed. A visitor wishing to be friendly walked up and said, "How many have you caught today?"

"You're the ninth," replied the inmate.—Advance.

●

The "Smoe Age"
is the way a student of Delta State Teacher's College, Mississippi, characterizes our day. To quote:

Augustus and Julius Caesar brought in the Golden Age. Lesser lights, according to historians, lived in the Silver Age. Then came the Middle Ages, the Renaissance, and there was an Age of Discovery and Enlightenment. Civilization witnessed a Bronze Age, a Steam Age, a Lost Generation, and a Plastic Age.

What do we have today This is the Smoe Age. The grand and glorious Age of Smoe. Long may it live.

Everybody today is living by the philosophy of Smoe. Everybody's hollering "give us Smoe." The Russians want Smoe Communists, the democracies want Smoe democrats. The soft coal miners want Smoe money. The Army and Navy want Smoe soldiers and sailors. Plain civilians want Smoe being left alone in their present civilian status. OPA wants Smoe OPA. This could go on forever and Smoe. Are you convinced that this is the Age of Smoe? Let's face it.

●

Visitor: "Well, Willie, how do you like your new little sister?"

Willie: "Oh, she's all right, I guess, but there are a lot of things we needed worse."—Christian Observer.

●

Our Deaconess Motherhouse,
Baltimore, Md. has affiliated with Susquehanna University. Young women may now secure a college degree, doing part of their work at each school. Recently the same arrangement has been made between our Philadelphia Motherhouse and Muhlenberg College. This is a long step ahead in the field of deaconess training. The young women of the church now find the way open for adequate preparation for a career in church work.

●

"I don't know whether to be a barber or an author."

"Toss for it—heads or tales."—Watchman-Examiner.

●

There
are over 2000 Lutherans in Shanghai. They are divided nationally and the Norwegians do not get along so well with the Germans. Dr. Daniel Nelson, our National Lutheran Council representative is actively working to unite all the factions. The Lutheran Service center is an important factor. Missionary Melvin Shutters is looking after the center until relief comes from America.

●

"Are you hurt, my friend?" kindly asked a gentleman, who was the first among the rescuers, as he helped the stranger to his feet and brushed him off.

"Well," came the cautious reply of a man evidently given to non-committal brevity of speech. "It ain't done me no good."—Baptist Observer.

●

The death
of President John J. Paetznick of the Michigan Synodical Brotherhood occured in February. This is a grievous loss for "Jack" Paetznick was a loyal and earnest Christian leader. He was on the program of our last general convention and his stirring message will be remembered by all who attended. His loss comes at an age when many years of activity might have been expected. Somehow notice was not received by the editor until the arrival of the Michigan Synod Messenger just as this issue was being prepared. The sympathy and prayers of all friends of the Brotherhood arise for the bereaved.

●

A plodder on the road is a better proposition than a whole car load of speeders in the ditch.—Religious Telescope.

●

What

The Pew Expects To Hear From The Pulpit was the subject of a paper presented before the Pittsburgh Lutheran Ministerial Association by a layman, W. C. Koehler. In preparing the paper, Mr. Koehler solicited suggestions from many of our leading laymen. Appended to the mimeographed copy of the paper are the letters of many of the laymen. Any pastor's group would be helped by this splendid discussion. We have room only for the outline here:

1. A message that has as its central theme, "This is what God says."
2. A message that has a definite purpose.
3. A message that is rich in content.
4. A message that contains clear explanations of God's Word and a positive application to the needs and problems of every-day living.
5. A message that comes from a man of God.

●

Old lady (witnessing tug-of-war for the first time): "Wouldn't it be simpler, dear, for them to get a knife and cut it?"—Christian Observer.

●

Men's Memorial Hall

is the new dormitory under erection at Midland. Funds for it have passed the $100,000 mark. President W. P. Hieronymus, recently inaugurated, has a running start on the building of the greater Midland College our church must have in the mid-west.

●

Keep your temper no matter what the provocation. If you get your back up you may have to back up.—Religious Telescope.

●

A Hymn, Tune 77, 77

Holy Spirit enter in
And convince me of my sin,
Teach that glorious truth to me
Jesus died to set me free.

Blessed Saviour, let Thy love
Shed on me from Heaven above,
Be my constant strength and stay
All along my homeward way.

Jesus, Master grant to me
Joy throughout eternity,
Thou whose grace has made me whole
Cleansed my sin and saved my soul.
Amen.

—Rev. Walter N. Yount

Clearspring Parish News

comes out in all its glory at frequent intervals. It is a 20-page mimeographed masterpiece, the work of the pastor, Rev. Luther L. Hare. No one can read it without a new understanding and interest in the whole program of the whole church.

●

A man had been waiting patiently in the postoffice, but could not attract the attention of either of the girls behind the counter.

"The evening cloak," explained one of the girls to her companion, "was a redingote design in gorgeous lama brocade with fox fur and wide pagoda sleeves."

At this point the long-suffering customer broke in with:

"I wonder if you could provide me with a neat purple stamp with a dinky perforated hem. The tout ensemble deliberately treated on the reverse side with mucilage. Something at about three cents."—Watchword.

●

Male Call,

Vol. I, No. I came recently to the editorial desk. It is the official news bulletin of the West Conference Brotherhoods, Pittsburgh Synod, Rev. Hans O. F. Simoleit, editor. It is well edited and well printed. Long and useful life to Male Call!

●

"When a clergyman is invisible six days of the week, he is incomprehensible on the seventh."

●

Rev. Homer E. Turney, D.D.,

president of the Indiana Synod died suddenly during the session of his Synod. The whole Church is profoundly shocked. Deepest sympathy goes out to the bereaved family and to the Synod. He might have lived longer on earth if he had given in to the knowledge, shared by his friends, that his heart was yielding to the strain of his active life. But he could not live cautiously, any more than he could follow his convictions cautiously. Death is a tragedy to the bereaved, but not to him. It is a translation to the perfect fellowship with Him Whom he loved and served with every energy. I shall cherish a brief conference with him only a week before his death. We had differed in a matter of procedure. We talked it over and parted with a warm handclasp of mutual friendship and understanding. We could do with more men like him in all our positions of trust, men who have convictions, who stand by them, and who maintain always the spirit of Christ. His passing leaves a lamentable vacancy in the leadership of the Church and in the circle of our friends.

●

"Many plants," exclaimed the teacher, "have the prefix 'dog'. For instance, there is the dogrose, the dogwood, the dogviolet. Can you name another plant prefixed by 'dog'?"

"I can," shouted one member of the class. "Collie flower."—Christian Union Herald.

●

Is juvenile delinquency decreasing?

Louis Sobol in his column, "New York Cavalcade," reports this answer from J. Edgar Hoover of the F. B. I.

"Any improvement?" I inquired.

"Improvement?" repeated Hoover. "No. Definitely no. Worse!"

"What do you mean?"

"I mean that we're floundering around on this kid crime wave. Instead of using the old agencies—boy scouts, girl scouts, boys' clubs, Y. M. C. A., Y. M. H. A.—groups like that which could do so much—police and reformers are looking for new streamlined methods to cope with the situation. They don't work.

"The result is there's been an increase—a whale of an increase—in juvenile crime. The 17-year-old-class is the worst. They're figuring in murders, holdups, rape, assault, arson, bank robberies. They're the most brazen and the most reckless. They shoot first and then wait for the questions. The girls are even bolder than the boys. The girls drive the boys on to the more daring crimes. The girls are doing most of the seducing of the boys."

●

"Dad, what's an infant prodigy?"

"It's a boy of your age, son, who doesn't need to ask questions."—Western Recorder.

●

Dr. Clarence Krumbholz,

chairman of the administrative committee of Lutheran World Relief, Inc., has added another responsibility. He is on a seven-man interdenominational committee of the Commission of World Council Service to facilitate entry of foreign refugees into the U. S. He has issued another call for the collection of clothing this summer. Let us keep that in mind and send in what we can spare to the shipping centers.

●

The Spirit of the Christian College

By Professor Martin Hegland
St. Olaf College
Northfield, Minnesota

It would lead students through the halls of Classic Culture to know the "Holiness of Beauty," but also conduct them among the hills of Palestine to behold the "Beauty of Holiness."

It would direct attention to the stars, but also point to the Architect of the heavens.

It would lay bare the mysteries of cells and structures, but also make known the Giver of Life.

It would introduce students to the Products of great minds, but also explore the nature of the infinite mind.

It would open to students the literature of the nations, but pre-eminently magnify the Book of Books.

Itt would trace the course of human history, but also chart the ways of Divine Providence.

It would clarify the principles of economics and social action, but also unfold the Laws of Sinai.

It would cultivate a taste for beautiful music, but also impart the hope of celestial melodies.

It would stress the possibilities of human achievement, but show above all the need of divine grace through Christ, the Saviour.

It would stimulate to material progress, but also urge on to spiritual conquest.

It would inculcate abiding loyalty to country, but teach supreme allegiance to the Kingdom of God.

It would advance national welfare, but also promote a world brotherhood in the spirit of the Prince of Peace.

—From Educational News

●

President P. A. Magalee of our church in British Guiana has led his people into a foreign mission service of their own. They are supporting the work of Pastor Gorikapudi Deva Sahayam in India. Pastor Magalee has many good friends among us. He was educated for the ministry here. He understands the reaction of giving for others on those who give.

●

The prosperity of the rich and the posterity of the poor present some of our most perplexing problems.—Southwestern Advocate.

Louis Bromfield, on his farm near Mansfield, Ohio, raises something besides corn and chickens. He is putting into his writing a new quality of understanding. Getting close to the soil has opened his eyes to spiritual realities. In a recent article, good enough to quote in full, if we had the room, there are two paragraphs that any preacher might have written.

Something very strange is going on all over the western world. It is, I think, the discovery or rather re-discovery that Man does not live by bread alone. In a Bible completely modernized, the line would properly read—"Man does not live by machines alone."

In the modern industrial-mechanical world, a good many of us come to forget the things of the spirit—mysticism, religious instincts, the aspirations which have led man upward out of the steaming ooze, and have substituted for them a worship of industry and mechanics all the way from plumbing and carburetors to the atomic bomb. A good many millions of people are beginning to understand that these things are not enough—that they are arid and empty substitutes either for the things of the spirit or for the goals of civilization itself. Inflation throughout the world is making the worship of money look hollow and ridiculous.

●

It is well to remember that open-mindedness is not the same as empty-mindedness.—Religious Telescope.

"What big eyes you have, grandmother!"

"And that, my dear, is how I caught your grandfather."—Christian Observer.

●

A clipping from the front page of the New York Tribune was called to our attention recently. Its headline was "Pope Assails Imperialism, bids Catholics Mobilize, Indicated desire for Organizations of Laymen with Role Beyond the Spiritual." If Protesantism is to exercise its influence as conscience to the nation, it too must organize and instruct its laymen. The congregation without a Brotherhood is omitting an important factor in its mission. Write Brotherhood Headquarters for organization materials. 62 East Garrison St., Bethlehem, Pa.

●

"I hear you've been to a school for stutterers. Did it cure you?"

"Peter Piper picked a peck of pickled peppers."

"Why, that's wonderful!"

"es, but it's d-d-d-darned hard to work in to an ordinary c-c-c-conversation."

Dorothy Thompson is a columnist we read quite faithfully. She is not above her prejudices and even, at times, arouses the ie of this reader. One column was devoted to "The Churches and the World Order." It should encourage the worker for world peace to respect the place of the Church as the one supernational body, tied in a fellowship with tens of millions throughout the world in Axis and Allied countries, from which come both the counsel and restraints on earthly political matters." This tribute to confessional Christianity in Germany is of special interest to Lutheran men:

A study of the lives and faiths of the few hundred Germans who died on the gallows for active resistance to Nazism, and who must be regarded as the truly representative spirit of the fully conscious German rejection of Nazism, leads one to the inescapable conclusion that German redemption can only come throug the union of Socialism and Christian principle, for it was these two movements which the German martyrs fused.

●

Little Alfred had taken a violent dislike for going to kindergarten, but his mother quite as violently insisted he must continue his attendance. "Oh, all right, then, mother," sulked Alfred. "If you want me to grow up to be a darn bead stringer, I'll go."

●

A Russian girl was being conducted around the Louvre, France, by a young man from a very comfortable English home. They stopped before the painting of a loaf of bread and a flagon of wine. The girl seemed deeply affected much to the puzzlement of the young man. After standing silently for a long time, she turned to her bored companion and cried "The trouble with you is you've never been poor, never been hungry, never been lonely. If you had, this picture would break your heart, too. You would see it as the cry of the despised and rejected, the mystery of man's lot on earth." Somerset Maugham tells us the story. The trouble with us well-fed Americans, with our comfortable homes and our beautiful churches is that we can not know what they mean to the cold, hungry, homeless, churchless millions of the world. Before making that final gift to Lutheran World Action, read the story of Dives and Lazarus, in Luke 16.

Guest Contributions

Presidential Message . . .

Since my message published in April issue of LUTHERAN MEN, advocating the enlistment of $1.00 per year men to support the program of the Brotherhood of the U. L. C. A., I have been requested to clarify my views on that question.

1. The $1.00 per year per active members is intended to take the place of our present regular dues plan and not in addition thereto.

For example: Congregational Brotherhood reporting 25 members would each year, preferably on Brotherhood Sunday, secure $1.00 each from at least 25 men in the congregation as their contribution for the National, Synodical, District and Conference Brotherhood organization work. I have enough faith to believe that *minimum* amount could easily be secured. A congregation with 200 men ought to be able to secure 75 who would be willing to give $1.00 each year for that purpose if they were only asked. The task of the congregatonal brotherhood is simply to ask and they will receive.

2. Under our present dues plan the congregational brotherhood pays into the treasury of the Brotherhood of the U. L. C. A. about five-eighths of the dues collected for National, Synodical, District and Conference Brotherhood organization work.

I propose that a lesser amount, only one-half of the $1.00 be paid to the Brotherhood of the U. L. C. A. The other one-half be retained by the Synodical and be divided among the Synodical, District and Conference Brotherhoods for their organization work.

3. Should the above plan be adopted on the basis of the present enrollment of active members in congregational brotherhoods, and other men's organizations as reported to Brotherhood headquarters, $52,000.00 should be available for the organization, development, and trainng of men and boys in the U. L. C. A., and no other appeals would be necessary to carry on the work, and we would then be able to go places.

4. I shall present this plan to the next convention of the Brotherhood which meets in Erie, Pennsylvania, on October 3rd and 4th, and request an amendment to Section 6 of the by-laws; and I hereby give notice to that effect.

L. F. Speckman

"Bread and Bibles"

By Trycer Nelson

Urging help to the Japanese in the next few months, Chaplain Franklin Cole, USNR, predicted that unless help comes in "this emergency, formative stage, we'd just as well forget about missions in Japan later on."

"May I urge you," the Chaplain said in an open letter addressed to Protestants interested in future of missions in Japan, 'to rush food for body and soul to these stricken, repentant, misled people. Bread and Bibles; Bibles and Bread!"

He indicated a "spiritual vacuum" existed in the lives of the Japanese people.

The old gods forsook them and the military leaders betrayed them. Many of them are looking toward Christianity with what might be termed 'cautious interest.'"

"It seems to me that we American Christians have the opportunity of a lifetime (perhaps a millenium) to help strengthen Christianity in Japan in the next few months."

Chaplain Cole had underlined "in the next few months."—C. C. O. R. R.

●

A New Jolly Acres

By Rev. L. N. Zahn

The Baltimore Inner Mission Society has long been the effective servant of the Lutherans in and about Baltimore, Maryland. Dr. James Oosterling is the veteran superintendent, Dr. Carl M. Distler is the president. Included in the program is an institutional ministry, family service, a hospice, marine and city hospital chaplaincy and Jolly Acres. The administrative officer for the entire program of the society is Rev. L. N. Zahn. We are glad to give this picture of the kind of work every Lutheran center should be doing.

All Lutherans will rejoice with the Inner Mission Society of Baltimore and Vicinity in its purchase of the 258 acre recreation camp on Deer Creek for the continuation of its summer home activities for children. The acquisition of this ideally situated property with its buildings and equipment will enable the Society to open Jolly Acres to the children for its usual summer program without interruption.

When the Government condemned and subsequently purchased the site of the former Jolly Acres much doubt was expressed as to the possibility of finding a suitable location for the continuation of the program as soon as this summer. However, when the Board's attention was directed to the Deer Creek property in February and when inspection revealed the fine material and natural equipment of the place hope was revived. Now it is evident that with a few alterations and additions the camp will be ready for operation on June 24, the date set for the beginning of the summer's activities. Many members of the Board expressed a feeling that Providence had a hand in the guidance of the Society to the selection of this site.

Since 1923 the Society has been engaged in providing summer vacations in the out-of-doors for children of special needs. In 1929, the property located at Annapolis Junction, Maryland, and owned by the National Junior Republic, was used by the Society with the consent of this organization. In 1933 Jolly Acres, the name of the Annapolis Junction property, was deeded to the Inner Mission Society and remained in its possession until the Government purchased it last summer. Now, with the relocation of the summer home the Society will be

better equipped than ever before to minister to the needs of the children at a spot much better suited for summer camp activities than any of the previous locations.

Cost $29,500

The new property purchased at a price of $29,500 from Mr. and Mrs. Robert D. Black of Towson is near Shawsville, Maryland. It was originally the old George Wiley mill property.

Improvements include a rustic style lodge or club house, the old mill house, which has been modernized, a caretaker's house and a large dormitory equipped with sleeping and kitchen facilities to house 96 persons.

For many years the premises had been used periodically as a point for the coming together of the sales force of Black and Decker, well known manufacturers of machine tools. During the war period it had been used only as a summer home by Mr. and Mrs. Black and relatives.

Picturesque

The area of the property in which the buildings and playground are located presents a very picturesque appearance with a stream running through the premises and trees providing ample shade along the banks. Wooded hills surround the plot on all sides inviting exploration. A dam, now needing a slight repair, has been built in the stream to provide swimming facilities. Further up the stream along the county road but belonging to the property is a large dam which had been used to supply the old mill. A mill race, now unused, follows the stream down to the former mill.

A forty-five acre section of the property is slightly removed from the main plot and contains wooded and open land with the stream running through it. This section has possibilities for the provision of a picnic ground or as an additional camp area.

Main Lodge

The main lodge is of stone and frame construction, the exterior being of rustic design. A covered terrace extends across the front of the building. Inside one enters into a large open room with ceiling extending to the roof. A large stone fireplace with mantle faces the entrance. On each side of the large open reception room are balconies on to which open the second floor sleeping rooms. The two bedrooms on each side of the second floor have connecting baths between them. Two more bedrooms are located on the first floor, one with adjoining lavatory. A kitchen and large pantry room are also on the first floor. All the bedrooms are equipped with beds and other furniture. Two electric refrigerators, electric range, dishes and kitchen utensils equip the kitchen and pantry. Rustic chairs, benches and tables adorn the large open room.

Mill House

The remodeled mill house contains four bedrooms and a bath on the second floor and a large living room, kitchen and pantry on the first floor. The living room contains a large fireplace and rustic chairs and tables. The kitchen is equipped with electric refrigerator, gas range, utensils and dishes. A spacious porch extends on two sides of this building.

There is also a caretaker's house on the premises where Mr. Howard

Jolly Acres

Just add green foliage and you will see Jolly Acres as it greets first guests this month.

Leedy and his wife have lived during the time Mr. and Mrs. Black have owned the property. Mr. Leedy has consented to continue as caretaker for the Society.

There is also a garage shed, tool house and other small out buildings.

Dormitory

Leaving this section of the premises the stream is spanned by a substantial foot bridge and one enters a large open area which will be used as a playground for the children. In this area is situated a large one-story dormitory. The right and left wings of this building are equipped each with 24 double-decker beds and each with a large lavatory and four showers. The central portion of the dormitory contains a large dining room with fireplace. It is usable also as an assembly room. In the rear of this room is a spacious kitchen with hotel wood and coal burning range, a large ice refrigerator, two bucket-a-day hot water heaters, dishes, kitchen utensils and tables. The dining room is equipped with tables and chairs.

Et Cetera

The land which has been tilled is not very suitable for farming. However, a small amount of truck farming will be done in order to raise some vegetables for use by the children.

Additional equipment included with the property comprise a tractor, a 1½ ton Ford truck, a power mower, farm implements and tools. Two cows and a heifer are also included in the sale.

Water for the buildings is piped from constant springs and a reservoir. By test the water contains no iron and is very soft.

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Vivid Visual Instruction

By Dr. Clarence C. Stoughton

A five dollar bill became a fresh and effective teaching device for Pastor Virgil L. Yohe when he reported, as stewardship chairman, to the meeting of the Indiana Synod at its 1945 meeting.

Standing before the delegates, Pastor Yohe warned them with quiet humor, that he was going to try a new strategy with them.

"I wish every one of you would reach into his pocketbook and would take out a five-dollar bill," he asked. "I'll time you now to see how long it takes you." And he stood there, watch in hand, until most of the men had a bill in hand.

"Fine. That took only fifteen seconds! Fine!"

"Do you know that it took the average member of our synod 15 months, 15 weeks, 15 hours, 15 minutes and 15 seconds to take a five-dollar bill out of his pocketbook and place it in the red side of the envelopes for the benevolent work of the Church? Maybe I'm a bit mistaken about the number of minutes and seconds—it might have been 16 instead of 15. I'll stand corrected on that. But I'm right about the total time. It's much too long, for our goal, you'll remember, was to give that five dollars within a year."

"Look at that bill again. If it has George Washington's picture, that's the wrong one. Lots of folks make that mistake. It should have Abraham Lincoln's face upon it. That's appropriate too, for our benevolence must be in his spirit,—with malice toward none. Some people hate this group, or that; so they won't give. The bill must be an Abraham Lincoln one."

"Some of you, of course, didn't bring out a five dollar bill because you didn't have one. That's why we have to have some folks who will give more than one Abraham Lincoln bill for benevolence,— to make up for the ones who don't have five dollars."

"And, anyway, you men ought to know there isn't any place that five dollars will go so far as for church benevolences. Take it to the grocery store these days and you can easily carry what it buys under your arm,— and not be too tired at that. And if any of you are thinking of a present for the little woman at home, you'll find that five dollars won't buy one that is a respectable peace offering for the letters you didn't write while at synod. Better not try it."

"No, it's best used for benevolence. It goes around the world. It does good everywhere. And you needn't do it in 15 seconds."

Almost everyone who was there that day agreed that Pastor Yohe's report was one of the most pointed lessons in stewardship that they had had in a long time. It went down easily, too, for it was smile-coated.

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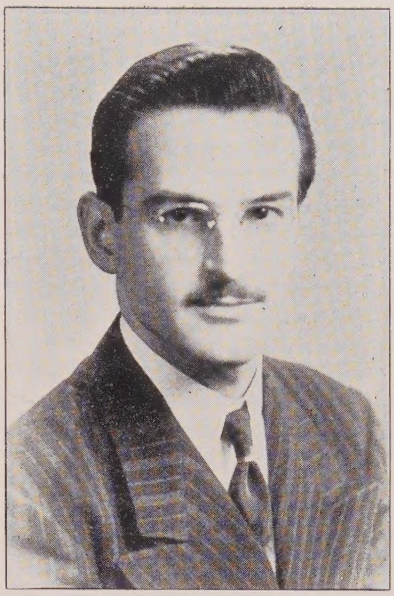
You can't win with hash; at a restaurant you don't like it because you don't know what's in it, and you don't like it at home because you do know what's in it.

—Uncle Levi Zink



Rev. Charles Masheck

Thine Entrancing Light . . . .

By Charles Masheck

In describing the ministry to the Christians in Corinth Paul wrote dramatically "we are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

Make no mistake about it—this marvellous Christian fortitude wasn't a matter of either strenuous self-discipline or any other program of action. It is a moving picture in sound and technicolor of Paul's faith in the living, encompassing Christ.

You have come across those scenes in the hospital where a patient's face and lips grow blue, and the nurses haul in a tube of oxygen and tug at the valve to release the life-sustaining air into the invalid's lungs and give him a new lease on life. To Paul, Christ was the entrancing light, the warmth, the pulse of existence. "Nevertheless, I live, yet not I, but Christ liveth in me."

What phrases could better describe our own day? "We are troubled on every side . . . we are perplexed . . . persecuted . . . cast down." We need such a mighty faith as Paul's to give us poise in the maelstrom.

In the introduction to his "Leaves From the Notebook of a Tamed Cynic" Reinhold Niebuhr remarks that ministers are easily tempted to a sense of futility because they live microscopically while they see the

world in which they serve telescopically.

Isn't that true of every thinking man these days? We all live in a world whose manifold disasters come crashing into every pounding hour of our waking day. The radio flashes news to us every hour on the hour while the linotype machines punch out headlines of staggering implications. While the individual man sits quitely in his living room, the whole world is catapulted into his lap.

News from the farthest places of the world come to harass our thoughts with every staccato movement of the teletype. We hear of civil war in China, of fascism in Spain, of riots in India and Japan, of famine in the Balkans, of homeless refugees in eastern Germany, of the underground menace, of race clashes in American cities.

Radio commentators tell of Russian moves in the Middle East, of Congressional apathy, of the loan to Britain, or of OPA difficulties in their most pompous tones. We are all caught in the crossfire of opposing claims and policies—Union and Management, Republican and Democrat, nationalist and internationalist.

If the thought of what we can do individually ever bothers us, it is probably smothered with a haunting awareness that there is nothing we can do—alone. We see life telescopically while we live it microscopically.

Shall we pit our individual resources against the tremendous problems of our day? That would be utter folly, yet—what is the matter with folly? Perhaps we are more afraid of ridicule than we are of the problems besetting us.

"Solve the problems of our day? Who, me " says one, "why I've scarcely enough stamina to iron out my own personal hardships!" Could it be that if we identified ourselves more openly with all mankind as brothers under God that our personal difficulties would assume less absorbing proportions

We are so small and our influence is so meager. Even the Church has made little impression against the pagan life of the world. We are like birds with clipped wings. We are like a voice in the wildernes where the sound of the whirlwind is so loud that we cannot hear ourselves.

"What can I do?" cries another. "I have but one voice, but one vote. I can't afford a lobby in Congress. No delegate to the UNO will listen to my thinking on foreign matters. What strength has my influence against the atom, against war, famine, and evil?"

Alone we are quite helpless for no man is anything in isolation. Cut off from God and man, is no longer man, but matter—matter that doesn't matter.

The character of Paul has many facets, and one phase of his life that is not often noticed is that he was a world citizen. In his preaching of the Gospel he recognized no barriers, neither slave nor noble, neither citizen nor barbarian.

The reality of Jesus makes the Fatherhood of God fundamental in all our Christian thinking. This Fatherhood of God makes possible and insists on the brotherhood of man. These two truths can never be honestly separated. They belong together. We are world citizens in that we are sons of God.

We must identify ourselves with men of goodwill everywhere who, under the banner of the Risen Christ, seek to improve justice even though perfect justice is impossible; strive to cushion the explosions of hatred, violence, and greed even if it cannot uproot them; yearn to live as children of light in seasons of darkness.

One vote and one voice attain meaning as they are united with other votes and other voices. Whatever their influence, we need God's help that even our little influence may be on His side with the right.

We must identify ourselves with God through His Son, whose love has covered our heads against the wrath of God, and caused Him to write our names in heaven.

And this is our portion in life—to live microscopically. Only One was ever able to see the needs of the world and answer them totally—even Christ. Knowing this Paul could be "troubled, yet not distressed; perplexed, but not in despair; persecuted, but not forgotten; cast down, but not destroyed."

This is to introduce a new columnist to LUTHERAN MEN. *Rev. Charles L. Masheck is pastor of Trinity Lutheran Church, Bellevue, Kentucky. As you will see he has a flair for writing and has contributed to a number of current magazines. His name is not strange in* LUTHERAN MEN *Ed.*

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Three Year Missionary to Prisoners of War

By Chaplain Luther M. Schulze

A letter from the writer appears in "Letterally Yours." Chaplain Schulze will be a civilian by the time this is in print. His experience in inner mission work and the chaplaincy will be invaluable to the Church. Ed.

A missionary pastor seldom has his parish brought to him. However; the writer did have this experience for three and one quarter years.

Our experience as an army chaplain began in December of 1940 at Fort Belvoir, Virginia, with the Army Engineers. Having had engineering training in college and some practical experience under the City Engineer of Baltimore City before entering seminary, we felt at home among this fine group of American manhood who prepare the roadways on which the army advances. This fellowship lasted until March of 1942 when we were ordered to the New York Port of Embarkation for duty as transport chaplain, serving in that capacity on voyages between New York and the British Isles. We were next assigned to the Internment Camp at Camp Livingston, Louisiana.

On arrival at the internment camp we found some fifteen hundred Japanese internees and about fifty Japanese prisoners of war. At that time we held all the Japanese PWs in the United States! Among the internees there were about two hundred fifty professing Christians, including fifteen or sixteen Protestant clergyman. There were no Roman Catholic priests. Several of the clergymen had been conducting services throughout their internment in the Japanese language. Our commanding officer was a devout Roman Catholic who had a great sense of responsibility for sufficient religious ministration for all faiths.

Let us digress briefly. In our whole army experience we never had a commandant who did not give the religious work as much support as possible. Two Commanding officers, Major (now Colonel) Harry F. Tribble on the USAT Thomas H. Barry and Colonel Leon T. Weaver at the internment camp, both Protestants, would generally attend our services. When they could not be present it was customary for them to explain their absence. Colonel and Mrs. Wea-

ver had a ten or twelve mile drive from their house to our chapel. What chaplain could ask for better support than that?

Returning to the Japanese pastors, they requested us to hold the chief service for them on Sunday mornings. The hymns were usually in Japanese with one or two in English. We provided an interpreter with a copy of our sermon which was translated into Japanese after we left for those who did not understand English. We could seldom stay for the full service because we served as chaplain to our own troops and to the internees and PWs.

The majority of our Japanese internees accepted their predicament philosophically. We had only males; largely professional men, business leaders, and a few fishermen. Many had sons in our armed forces, some of whom visited their fathers in our camp. Our guards tried everything possible to ease the painful embarrassment for these fine young Americans during their visits. We discovered that most of the internees would have been naturalized years ago but could not because of our Asiatic exclusion policy. Some had lived under our flag for fifty years. May God grant that such uprooting of homes may not be deemed necessary again.

The Japanese were transferred to other camps in May of 1943 and our first German PWs arrived shortly thereafter. These were litter cases from the Afrika Korps. Going through the wards for the first time, an American hospital orderly of the Jewish faith accompanied us to assist in making a religious census. The orderly asked for a show of hands after each question. "Wie viel Evangelisch?" (How many Protestants?) So many hands. "Wie viel Katolisch?" (How many Catholics?) So many hands. Being American, he continued, "Wie viel Juden?" (How many Jews?) Only laughter! Sheepishly realizing the truth, he turned to me with a grin and said, "Chaplain apparently there are no Jews here."

A few weeks elapsed and our main body of German PWs arrived, all Afrika Korps "supermen", still cocky in spirit. It was only a matter of time until they would win the war, so they said. We found a Lutheran pastor in this group and put him to work because he appeared to be religiously sound. However, in 1944, after the unsuccessful attempt on Hitler's life, this pastor argued that no one could be a good German and be opposed to Hitler in any way! We tried to reason with him on this point, but to no avail. It was necessary to relieve him of all pastoral work and transfer him to another camp.

For a time we conducted services ourselves until we discovered among some new PWs a lay-reader from the Lutheran Church in Poland. He had been born under the Russian flag, matured under the Polish, had fought for Poland, was captured by the Germans and held as a prisoner of war and then was impressed into the German army and finally captured by our forces in France. He is a very sincere Christian and was still doing a very good work when I last saw him among his comrades. He was trusted alike by all PWs regardless of their political views. Meantime another pastor-prisoner arrived who had been a line officer in the German army. He was quite confused in his thinking on the Party vs Church situation in Germany. According to him, the Americans did not understand the poor Germans. To his credit it must be said that he made no distinction in his ministry between Nazis and anti-Nazis. Nevertheless, it was deemed desirable to relieve him of his duties because of his instability.

As other camps closed, their PWs were sent to us and among them were a number of clergymen. One of these had edited the hymnal for the Lutheran Commission for Prisoners of War and the Ecumenical Commission for Chaplaincy Service to Prisoners of War. We loaned him Stewart Herman's "Its Your Souls We Want". He highly recommended its translation into German because he thought it to be very comprehensive of the true situation of the Church under Hitler.

One pastor-prisoner told me with tears in his eyes of how he and his wife lived in daily dread of the Gestapo's visits. At least once a week his study was raided. On one occasion after conducting a funeral service the Gestapo phoned him regarding the graveside sermon. Someone had reported a statement as obnoxious. Fortunately the pastor had a copy of his sermon for the Gestapo to examine. Finally he was in the army and because of his education he was forced to attend officers' school. German soldiers had no choice. Officer candidates were conscripted on an intellectual basis. If they failed their courses they were sent to an active front and were seldom heard of again. This pastor told me he had regained his spiritual footing at a little devotional service we held for all pastor-prisoners and theological students just before their repatriation. We tried to impress upon this small group that the American Christians would stand by and try to help their European brethren rebuild spiritually and physically. The wife of one of our pastor-prisoners is a direct descendant of Martin Luther. This particular pastor was one of many conscripted early in the war because of their confessionalism.

The saddest part to us that out of more than ten thousand PWs we know of only one who ever said he was ashamed of what Germany had done. We hope there is a feeling of repentance in their hearts, but it was not expressed openly. Perhaps their eyes will be opened to their part in the world's tragedy. The majority would not or could not realize it here in America. Religion had been too superficial for both Protestants and Roman Catholics and was a stranger to political belief and social custom.

We had a small group of German PWs who attended the mid-week Bible Class regularly. We observed that they represented a cross-section of the age groups in the camp. The attendance at Sunday services, both morning and evening, were not as large as one would expect under the circumstances; however, they were by no means small.

The Gospel was preached and the Sacraments were administered. Bibles, prayerbooks, and catechisms daily devotional booklets and "Der Lutheraner" and "Kirchenblatt", were widedly distributed along with periodicals of the Missouri Synod and American Lutheran Church respectively. Those in whom the seed was planted are the hope of Germany's future. Our prayer is that they bear fruit richly as Christian citizens of Germany and of the world. Through them we hope that a Christian Germany may expend her energies in promoting peace and good will and give up the ideology of the sword.

Luther M. Schulze
Chaplain (Lt. Col.) USA

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We Walked Into a Mess

By Rev. E. Dale Click

Here is a true story of Amercian Missions by one of our courageous young pastors. St. Andrews Lutheran Church, San Mateo, California is awaiting the materials to build. They have a splendidly located lot and a loyal band of people.

We walked into a mess Sunday morning instead of a church. The beer party of the night before left its repulsive remains. The floor was sprayed with the liquid fire. Filth hid the floor of our improvised chancel. There was not heat. You guessed it. We are a mission congregation worshipping temporarily in a dance hall. We walked into a mess; not a church.

There wasn't much said. Everyone got to work. It takes courage to do that. It takes love on the part of Sunday School teachers to carry on under such conditions. It takes understanding on the part of children and adults to drink in knowledge instead of drowning in discouragement. The teachers taught the word of God to warm our hearts. They revealed the Light of the World in a dark, dismal, dirty hall. By smiling encouragement to one another each one lost his own discouragement.

The processional for the worship service was about to begin. The choir was singing the call to worship, "The Lord is in His Holy Temple". At the words, "let all the earth keep silence before Him" a battalion of workmen marched through the so-called Narthex carrying kegs of beer. As quietly as possible the pastor and ushers issued an ultimatum to the disturbing element from the last night's brawl.

During the worship service our crude surroundings and shivering bodies brought us into fellowship with our European brethren. They have no church buildings—only the bitter cold. The cause of Lutheran World Action came closer home. We sang with vigor. There was a warm friendliness never before experienced. God gave us courage.

The sermon was coming to a climax. Suddenly from behind the doors came the shout, "Hiya, Herman!" The battalion had returned. But it was too late for any disturbances to destroy our spirit. The Cross caused us to look up, not around.

What do you do when you worship? Is it the Cross or the Choir that draws you? Do you appreciate the privileges of a church building? Often we are proud to confess we do not believe in foreign missions, or even home missions. It is so easy to love beauty and lose holiness. If you moved into a new community or another country, perhaps you might have to worship in a dance hall and walk into a mess.

Don't ever tell us we haven't a church. The church is not a building; the church is in the hearts of believers.

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Romance of Sweet Charity

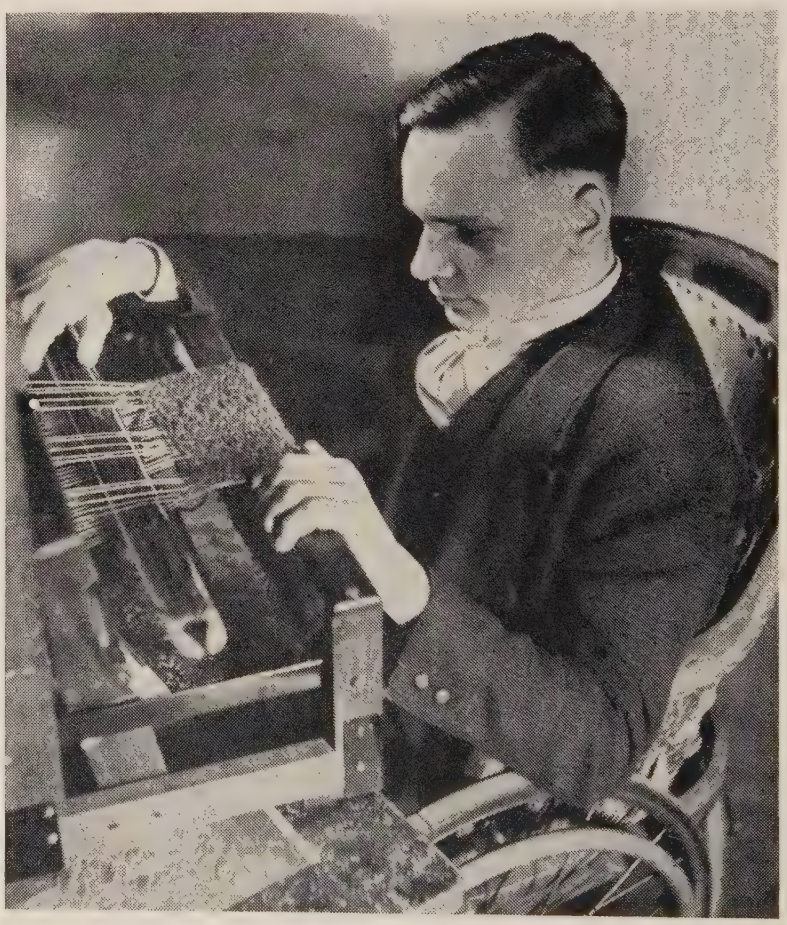
By CHARLES HAULMAN, JR.

Jesus once said, "I am the Good Shepherd" and he told Peter to feed his sheep. Jesus was always caring for the lost sheep of the world. One of the most familiar pictures is Jesus in the midst of a flock of sheep with a baby lamb in his arms. This was a command that Jesus gave not only to Peter but he gave it to all Christians. This command came down to one man who caught the vision of caring, not only for lost sheep but those who were crippled and maimed for life. This man was Dr. John H. Raker who founded the Good Shepherd Home in Allentown, Pennsylvania.

Our Church has always boasted of Henry Muhlenberg who founded Lutheranism in this country and who was a great pioneer of our Church. We also speak of Father Heyer, who after spending most of his life as a pioner pastor in America, was ready to go to India. There is another name to be added to the list of men, who with a great faith in their God did things that people thought could not be done. That name belongs to Dr. J. H. Raker, who, when he told a fellow pastor of his dreams was told that he was crazy and that it could not be done. The pastor told Dr. Raker that if it would help him he would give him a half a dollar and so with one crippled child and the half a dollar that the friend gave him, Dr. Raker set out to found the Good Shepherd Home which now covers an entire city block in one of Allentown's finest residential districts.

The story of the raising of funds for this home is a fascinating one. It is a "Romance of Sweet Charity."

One day Dr. Raker took a trip on a train and with him he took several copies of "Sweet Charity." Upon leaving the train Dr. Raker left a "Sweet Charity" on the seat and a



A Guest of Good Shepherd Home

No matter what the handicap it is the principle of Good Shepherd Home, Allentown, to provide a home. Many, like this young man, are helped to self-support in an occupation for which they can be fitted.

man picked it up and read it and immediately became interested in the Good Shepherd Home. At first he sent $1.00 to the home and then there were several more similar contributions and later the man passed away, leaving in his will the sum of $20,000 for the home. This is only one of the many contributions raised by the home because people became interested through "Sweet Charity."

The life at the home is like life in many small communities. The boys at the home live a very normal life. A Boy Scout troop has been organized for the younger boys. These boys range from the age of 9 to 12 and they live in the boys' cottage under the supervision of a Deaconess, Sister Evelyn. Even though some are crippled and some are in bad health, they are stil boys full of vim and vigor. They go to school, eat and sleep just like your own normal boy. The atmosphere is just like home. Often Johnny may come home and say "Sister Evelyn I have brought my boy friend Billy home for dinner" and Sister Evelyn sets a place for Billy just as you would if your son would bring his boy friend into your home.

The Good Shepherd Home is a home that never stands still. It is always growing. During the war the home lost 213 acres of its farm land along the little Lehigh River for an airport. This can not be reclaimed for farming purposes. Recently the home purchased a 141 acre farm which will not only be used for farming but will be used for additional buildings. Plans have also been made for enlarging the main building for crippled boys on the corner of our campus at Sixth and St. John Streets. This is to meet the greatly increased calls for admission.

Much of the support has all come by the help of people who have read "Sweet Charity". "Sweet Charity" is published bi-monthly by the Home. It is sent all over the continent and is read eagerly by thousands.

Like the man in our story, many have picked up "Sweet Charity" and read it and have made wonderful contributions to the home. It is a "True Story" magazine that is bound to touch the heart, the conscience and the pocketbook. The home it advertises is the Good Shepherd of 1946. It cares for lost sheep, who need special help and attention which the home provides regardless of money, race, color or nationality. The only provision that the home makes for admission is real need. Jesus never helped those who were able to care for themselves. He went to those who had a specific need.

The Good Shepherd Home will continue to do its task of helping those who can not help themselves.

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PRESENTATION OF GLORIA DEO ET PATRIA AWARD BY REV. GRUHN

Our Hosts in Convention

"We have a great potential, let us call on that unused power", Dr. C. C. Stoughton told the 325 pastors and lay men at the annual fellowship Banquet of the Lutheran Brotherhood of the Pittsburgh Synod at Rochester, May 21. To be strong Christians must possess five capacities, the speaker pointed out: 1. a capacity for self denial and sacfrifice; 2. unity (the capacity for doing things together for great common ends—a distinctive American trait); 3. the spirt of equalitarianism (embracing all nations and classes); 4. the capacity for dissatisfaction (the urge to make the best Brotherhood better); and 5. the possession of a real faith (engendering a courage that will take us to the end of the road). Another program feature was a meeting of the Green Bar Council at which Dr. Elmer Ortner, Pastor of Grace Church, instructed the Scouts of Troop 425 in the requirements of the Pro Deo Et Patria award. Group singing was directed by Roy W. Henrickson with Rev. Paul F. Obenauf at the piano. Mr. George H. Davis of Grace Church served as toastmaster.

At the business session of the Brotherhood the following resolutions, proposed by the Executive Committee, were adopted:

1. That whole-hearted aid be given to the Board of Social Missions in the campaign to bring back the lapsed members of our congregations.

2. That full support be given to the forthcoming convention of the Brotherhood of the United Lutheran Church at Erie, October 2, 3,4 and that the Executive Committee be empowered to ask congregational Brotherhoods for financial support.

3. That the President appoint a committee to establish standards of efficiency for local Brotherhoods.

4. That congregational Brotherhoods be urged to send deputation teams to visit with other Brotherhoods and to help organize units where none exist.

5. That every Brotherhood be urged to support the Boy Scout movement and that Brotherhood now giving such support be commended. A memorial to the U. L. C. A. Brotherhood to sponsor a program of national advertising to place the cause of the churches before the people was approved.

The following officers were elected: President, Roy H. Johnson; Vice President, Frank I. Bossart; Secretary, Russell J. Barley; Treasurer, Frank J. Vollmer; Secretary of Statistics, C. C. Goodman; Member of the Executive Committee, W. K. Hodgkinson.

Put this in your appointment book now—Biennial Convention of the Lutheran Brotherhood of the U. L. C. A., Erie, October 2, 3, 4.

Roy H. Johnson in
the Pittsburgh Synod Monthly

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Income taxes could be a lot worse. Suppose we had to pay on what we think we're worth.—Baptist Observer.

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November 11-13, 1947

are dates to remember. Then, at Columbus, Ohio, the first general convention of the National Lutheran Council will be held. Triennial conventions are planned. One clerical and one lay delegate is allowed for each 16,000 members, though it is expected that this will be reduced one half in order to provide for a smaller convention.

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Letterally Yours

Bible Lexicography

By Pastor Roger G. Imhoff

CHILDREN —

justify wisdom,
are brought forth in sorrow,
are as arrows in the hand,
are to keep from idols,
fathers are their glory,
provoke them not to wrath,
let them praise the Lord,
suffer them to come to Jesus,
of such is the kingdom of God.

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Direct from Japan

12 April, 1946
Niigata, Japan

Dear Uncle Amos:

For a long time I have wanted to write you, to tell you something of my life here in Japan, but my duties have been many, my travels extensive, and my correspondence and writing immense. I have determined to do it, if it is the last thing done before I leave my station for the Depot to await the coming of a ship to take me home. By War Department regulation I have to be on the way by 15 April.

My four months in Japan has been one of the richest, most interesting experiences of my life. You can well imagine it would be. I have been very fortunate in my Army assignments. Things have been moving and closing so fast some Chaplains have been pushed around quite a bit—and doctors as well. All my work has been with the Medics, first on the Hospital Ship in the Mediterranean Theatre of Operations, and here in Japan in the 91st Field Hospital, Niigata. I know one Chaplain who had four units in a month. Our unit has been deactivating since 1 April and must be closed out by 15 April. It is fortunate that I can close the one work I have had here and then go home.

There is so much I could tell you and so much of interest to me, and I am sure to my friends. The Occupation of Japan has gone along so smoothly one would never know that we are conquerors. General MacArthur has shown great wisdom and ability to handle a most difficult situation; the people of Japan trust him implicitly. They are glad to be rid of the war lords who betrayed them and ruined their country for the time being. But the Japanese are an industrious resillient people who will quickly recover from these trials. If the military spirit of the past can be so destroyed, Japan will take her place among the nations of the world, and make a contribution as well.

I have great faith in the future of Christianity here. So much has been written on this by now I do not need to dwell thereon. The people are bewildered, Shintoism has been abolished, and Buddaism is negative to the aggressive spirit needed. The field is wide open to the church. Were I in my mid-thirties instead of forties I would consider giving my life to the reviving of Christanity over here. Even then I may consider such a possibility.

My first visit to the Seminary in Tokyo gave me quite a thrill. For miles leading to it was destruction everywhere. The fire swept everything in its path until it reached the low wall of the Seminary grounds right back of which is the main building erected by the funds of the Luther League of America. How glad we were to see this bit of green and peace in the midst of such desolation. The buildings were not small as I had expected and make a fine impression. After we had been shown around the Seminary we dined at the home of Prof. Miura, asked questions of the future of the church and closed a half-day of fellowship with the singing of hymns and a prayer. Thank God for sparing that gift of our young people!

Week before last I returned from Kyushu, the scene of my birthplace and childhood. At Saga our old home city, a Bible given by Father and Mother to the church was the clue to finding our church and former site of the home. I had been appointed representative of the Board of Foreign Missions to make a survey of our mission stations, at the suggestion of Pacific Theatre Chaplain Ivan L. Bennet, and I got in a part of the tour. Travelling 2400 mile on Japanese trains, five nights out of nine on them, I covered a lot—and then was not able to finish. It had been our plan for me to be discharged over here, assume civilian status, and remain for a complete job for some two months. An interview with the Chief of Staff brought out some difficulties unknown at the time, and without permission from Washington I would not be allowed to remain, and if it was granted the time to get it was so great, the Chief of Chaplains thought it best for me to go home.

While in Kyushu I visited Saga, Kurume, Kumamoto, Fukuoka and Nagasagi. The whole trip cost neither the church nor me a cent, since I am a member of the armed forces. I had interviews with our pastors, visited our educational institutions, spoke to 900 boys in Kulshu Gakuin and also sang them a Japanese song, which seemed to make a great hit with them. Half of our churches and parsonages are burned to the ground. Our people are in need of guidance, financial help. They are courageous Christians and mean to go right on whether help comes from America or not. I am glad to learn the church at home desires now to assist, but as yet the authorities have not opened the way. We all hope it will not be long; I can see little to be gained in the present policy and much to be lost.

All my stay here I have been in touch with the brethren in Toyko, especially Hirai and Miura. Will see them again for a meeting before I sail for home. Much mail has recently come to me which ought to be heartening to them. In Nagasaki, my birthplace, much of the city seemed like a ghost city. The effect of the atomic bomb is awesome, inhuman. I spent an hour at the center of the site, and visited the cathedral of the Catholic church which would hold 7,000 and is a complete wreck. With a letter of introduction I visited the Catholic Bishop of Nagasaki, who received me most kindly and told me much of their losses, which were very heavy. He is a Japanese educated in Nagasaki his native city, and in Rome; it is the center of Catholic work in Japan.

With sincere good wishes, I am,
Fraternally Yours,
T. Benton Peery

A splendid letter, Dr. Peery. It is one to share with Lutheran men. No one can over-value the service you are rendering our sick and wounded service men. You are the home church's hand of mercy and love reaching across the seas. *Ed*

●

Found, an Old Friend

Hollywood 28, Calif.

Dear Rev. Traver:—

At a joint meeting of the Brotherhoods of Southern California Conference I picked up a copy of LUTHERAN MEN.

A few days later as I was reading it I had gotten along about three pages and smiling as I read, it seemed to me to have a familiar cast, so I turned to the business page and sure enough it was "Uncle Amos" editing it. Then I knew it would be good

reading so I read it from "Kiver to Kiver."

You sure can jump from mirth to sublimity such as I have never seen anyone else do.

So you are in my home state now. I trust you like it. I always did but I think I have found a better place to live here.

Cordially,
Bill Elliott

Bill Elliott was active in the Luther League when the editor was executive secretary. He hailed from Zanesville, Ohio and was employed in the post-office. We remember that he used to take his vacations hiking with his son. (A real letter-carrier's vacation). California caught him and now he is in Brotherhood work way out there. Glad to hear from you, Bill. *Ed*

●

"I was in prison and . . . "

4509 Arabia Ave.,
Baltimore 14, Md.
May 16, 1946

Dear Dr. Traver,

Herewith is the article you requested last winter. Our correction is made with pen because I have no typewriter available here at present.

I was separated from the service on April 2nd and my wife and I toured Mexico for several weeks before returning home two weeks ago. We had the privilege of attending Seminary Week at Gettysburg last week. On this coming Sunday I hope to be off to the meeting of the Pittsburgh Synod, to which I belong at present.

Best wishes and kindest regards.

Sincerely yours,
Luther M. Schulze

Chaplain Schulze was on the staff of our Inner Mission Society at Pittsburgh when he enlisted. He was well fitted for his special service to prisoners of war. Read his article on another page. *Ed*

●

This Is Terrible!

Lancaster, Pa.
April 13,1946

Dear Editor,—

"A little nonsense now and then . ."

(Then follows a clipping from the April issue correcting the Seegers-Seeger confusion)

Try again! There must, mathematically, be some further permutations and combinations possible!

Hopefully,
Henry H. Bagger

Nothing but perfection suits that man Bagger. Wish he would be more careful where he sticks his adverbs next time he crabs about editorial permutations. "There must, mathematically, be!" That ain't no splinter. It's a beam ! ! ! Keep hoping, Henry. But leave perfectionism to the sects! *Ed*

●

"Keep It Clean!"

April 5, 1946

Mr. Larry Wolters
c/o Chicago Daily Tribune
Chicago, Illinois

Dear Sir:

Your article on "Radio Is Guest In Home; Smut Is Unwelcome" in the Chicago Sunday Tribune for March 31, 1946, struck such a responsive chord in our hearts and home that I am writing to express our appreciation for that clear, clean-cut and very necessary statement.

What is more, I am sending copies of it to the Broadcasting Companies, National, Columbia, Mutual and American, as well as to a group of Lutheran publications both weekly and monthly.

Some of the shady, suggestive, border-line stuff that comes over the air is an offiense to decency and good morals. Those that want smut can go to the smut spots, read smutty books and see smutty shows, but there is no justification for thrusting smut into our unprotected homes in unguarded moments.

Years ago I found this simple little principle helpful in determining whether the linen I wore yesterday was clean enough for today: if it was doubtful it was dirty. If script writers and radio performers have difficulty in drawing the line between the clean and the smutty let them follow the same rule: "If it is doubtful it is dirty."

Thanks again for that genuine contribution toward cleaner radio programs.

No acknowledgment is necessary.

Yours respectfully,
Arthur M. Knudsen

Some time ago the editor wrote an article or two on the general subject of cleaner radio entertainment. A number of appreciative letters have come. Dr. Knudsen calls attention to the splendid article by Larry Wolters. If more of us would write to those who dare speak out in public press, the radio would feel the pressure. Thank you Dr. Knudsen. *Ed*

Radio Is Guest in Home: Smut Is Unwelcome; 'Keep It Clean' Called a Good Rule

By Larry Wolters

In a very real sense radio is a guest in the home, with persons of varying age and tastes gathered about the fireside. Too many radio performers and programmers are forgetting this. There's a growing trend to air questionable and suggestive stuff. Night after night major comedians try to get away with off color jokes. Drunkenness is treated as a casual matter, and murder, illegitimacy, brutality, and divorce are handled as day-in, day-out matters even on some daytime serials. And the early evening and Sunday afternoon hours, when children are bound to be around, are filled with grotesque and frightening horrow shows.

Radio doesn't allow the liberties of the night club, the camp show or the stage. But some of the biggest entertainers go right on trying it. Eddie Cantor's program has been barred from Canadian stations. No explanation has been given as to the reasons but any one who has listened to him for a long time knows that he too often has crossed the border line of good taste. Why Cantor is so often identified with worth while causes in real life and yet purveys questionable matter as an entertainer we have never been able to understand.

No Place for Smut

Smut is not necessary to success on the air. Fibber McGee and Molly head the radio parade on any rating, and yet they have one cardinal rule: Keep it clean! Bob Hope, who is right up next to them, might well remember that. He doesn't need to sprinkle his show with racy, sexy ad libs to stay at the top. He's skating on thin ice—too thin.

The movie "The Lost Week-End," because of the reality with which it portrays the horror of alcoholism, has been designated by the critics as adult radio fare. Why then should Ray Milland and the Lost Week-End theme be seized upon by half dozen major comedians, including Jack Benny, Fred Allen, and Danny Kaye as something that is hilariously funny. And why should Milland lend himself to this exploitation? Money? It isn't worth it.

It isn't funny to be victims of drunkenness, it's embarrassing to parents, and just plain bewildering to children.

Careful Handling Required

Now that every network seems to regard it a necessity to have a bride and groom show it is time to think about handling engaged or newly married couples with delicacy. Innuendo and suggestion have no place in the treatment of marriage when they are part of radio programs.

Perhaps it's an aftermath of the war, but whatever the cause we have a crop of violence—ghouls, ghosts, and ghastlies—that exceeds anything of per-war years. Before the war NBC wouldn't air Lights Out in the mid-evening hours, lest it reach juvenile ears.

Or Learn the Hard Way

But now murder and mayhem ride the kilocycles thruout all the hours that youngsters usually listen. Fiends gallop thru gruesome horrors for 29½ minutes, and justice triumphs for 30 seconds. Sometimes justice is cut even shorter because the commercial runs extra long.

Now, of course, listeners can turn off the dial if they want to dodge smut, vulgarity, and excessive violence. That would be, in effect, throwing an offensive visitor out. It can't be done gracefully. It would be much easier if the visitor just remembered that he is often talking to a family gathering, with perhaps a mother, a 14 year old daughter, a father, and young son all listening in.

Or must radio, too, learn the hard way, the way Hollywood learned?

—Chicago Sunday Tribune
March 31, 1946

Nebraska Meets

Omaha, Nebraska
May 6, 1946

Dear Editor:

Herewith a short report on the Convention of the Nebraska Synodical Brotherhood:

The Nebraska Synodical Brotherhood met in convention April 29, 1946 at 3 p. m. in First Lutheran Church, South Sioux City, Nebraska. Rev. A. H. Pinhall, Omaha, opened the business session with a short devotion and prayer.

After formal opening by President Kedde, the regular business was transacted, reading of the Minutes and report of the Treasurer.

The Treasurers report gave, balance and income $274.41, disbursements $191.03, leaving a balance of $83.38.

The President's report showed, sixteen (16) active Brotherhoods, one (1) newly organized, and several Pastor's reporting they were ready to start an organization. Of the sixteen (16) Brotherhoods reporting fifteen (15) are using the topics in LUTHERAN MEN.

All officers were re-elected, President, Wm. F. Kedde, Omaha; Vice President, Wm. J. Rogge, Auburn; Secretary, Arthur Johansen, South Sioux City; Treasurer, Ben Meyer, Wayne. They were formally installed by the President of Synod, Dr. J. C. Hershey during the evening session.

The project of helping finance the Western Seminary, Life Service Retreat, to which young men are invited, to present to them the Gospel Ministry, was adopted for the duration of this Retreat.

Boy Scout work was stressed and discussed, and many Pastors said they would start a troop in their congregation.

The evening session was in the form of a Brotherhood Banquet with one hundred and fifty-eight (158) present. The speaker for the evening was the Rev. C. F. Stickles, D.D., President of the Michigan Synod, who gave in a forceful way his interpretation of the Six Objectives, stressing the first: "Bring the unsaved to Christ." He asked time and time again what they had and were doing to bring in the outsider. While Dr. Stickles was a stranger to nearly everyone, he made many lasting friends, as was proven in the Convention of the Nebraska Synod, following the Brotherhood Convention.

An offering was taken for the Boy Scout work of the U. L. C. A. Brotherhood, which was $71.56.

The Nebraska Synod was asked for a longer period of time for future conventions, inasmuch as the Brotherhood convention was in conjunction with the convention of the Synod. This request was favorably received, and referred to the Executive Committee.

The convention as a whole was stimulating, spiritually bringing Pastor's and Laymen closer together as fellow workers in Christ and His Kingdom. While we are small in numbers, the officers of the Synod stated, that the Brotherhood is a power of Evangelization to be reckoned with in the Synod.

God grant, that we the Men of the Church can all do our part in the great plan of Salvation, through Jesus Christ Our Lord.

Yours in the Master's Service,
Wm. F. Kedde

You can always count on Kedde! He not only keeps the wheels running full speed ahead in Nebraska, but also keeps the editor of LUTHERAN MEN *informed.* *Ed*

●

Report of Twenty-sixth Annual Convention of the Maryland Synodical Brotherhood

The Convention was held all day on Monday, May 27th, 1946, at "The Church of the Abiding Presence", Gettsyburg Seminary, with a very satisfactory attendance and a well planned program.

The morning devotions were conducted by Rev. Carl W. Folkemer, Linthicum Heights, and the afternoon devotions were led by Rev. Paul L. Reaser, Washington, D. C.

Our program was developed around the theme: "Ye Shall Be Witnesses Unto Me" under the following subjects:

"Evangelism"—Embracing the first three objectives of the Brotherhood,

"The Brotherhood's Responsibility in the local congregation."

Leader: Pastor Roland W. Renkel, Second Church, Baltimore, Md.

"Stewardship"—The Sixth objective

Leaders: Rev. Luther L. Hare, Clear Spring, and Rev. Augustus Hackmann, Baltimore.

"Typical Brotherhood Program"—Group discussion under the leadership of Rev. E. S. Falkenstein, Convenor of Maryland Synod Brotherhood Committee.

Group discussions of the following:

Special Brotherhood Projects, under the leadership of Rev. Paul E. Keyser, Third Church, Balitmore.

First: Boy Scout Work, Mr. Wm. N. D. Fischer, Baltimore

Second: Increasing Sunday School Enrollment, Mr. Merwyn C. Fuss, Taneytown

Third: "Lutheran Men", Mr. Harry B. Fogle, Uniontown, Md.

The President's report revealed considerable activity on the part of our Brotherhood throughout the State, with group meetings and city-wide rallies held in Baltimore and Washington. Special emphasis was also laid upon the program of our Boy Scout Committee for at least one troop in every congregation of Synod.

An important item in the program was the affiliation of the following six new Brotherhoods:

Reformation—Baltimore
St. John's—Baltimore
St. Paul's—Frostburg
St. John's—Linthicum
Our Saviour—Lansdowne
St. Luke's—Silver Spring

The Executive Committee was instructed by the Convention to name two official delegates to attend the National Brotherhood Convention at Erie, Pa., next October.

It was a distinct honor and privilege to be able to welcome our good friend and Executive Secretary, Mr. Earle W. Bader of Bethlehem, Pa., who spoke to us very eloquently on the subject: "The Challenge to the Brotherhood by our world of today".

The following elected officers were installed by Dr. Lloyd M. Keller, President, Maryand Synod:

President—Mr. Merwyn C. Fuss, Taneytown, Md.
1st Vice-Pres.—Mr. Fred W. Konemann, Wash., D. C.
2nd Vice-Pres.—Mr. Carlton Command, Baltimore, Md.
Secretary—Mr. C. H. Hornfeck, Baltimore, Md.
Treasurer—Mr. John L. Shaw, Frederick, Md.
Pastoral Adviser—Rev. John C. Stuff, Baltimore, Md.
Executive Committee:
Mr. Wm. E. Zschiesche, Baltimore, Md.
Mr. Carl L. Schaeffer, Westminster, Md.
Mr. F. Lee Fresh, Cumberland, Md.
Mr. J. Harold Hooper, Walkersville, Md.
Mr. Raymond Geddes, Baltimore, Md.

After a session of devotion and prayer for our boys in the service and for World Peace and Brotherhood, led by Pastor Robert E. Lee of Silver Spring, the Convention adjourned to the Seminary Refectory, where after enjoying our annual Fellowship Dinner, we were inspired by an address: "The Congregation's Mission to the Community," by our friend and new member of the Maryland Synod, Dr. Oscar W. Carlson, Pastor Elect of Ascension Church at Stoneleigh.

The Goal of the Maryland Synodical Brotherhood continues:

"An Active Brotherhood in Every Congregation".

William E. Zschieshe
President

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Post Chapel, Castle Field

2 April 1946

Dear Editor:

I shall be separated from the Chaplain Corps as of the 30th of April, and would therefore request that the subscription to the LUTHERAN MEN now being sent to this Field be cancelled.

Let me thank you for the cooperation shown to me in the past several years. I remain,

Sincerely,
Howard Rogers
Chaplain (Capt) USA

P.S.—Enclosed find an article clipped from the Christian Herald and my answer to it.

●

Office of the Chaplain

3 April 1946
Merced, California

Mr. Frank S. Mead, Editor
The Christian Herald
419 Fourth Avenue
New York City 16, New York

Dear Mr. Mead:

Your article, "Did the Church fail the Chaplain?" was read with interest. The main points would have been more impressive had the matter of General Vaughen and the general

comparison between Chaplains and Churches been left out of the picture entirely. I am sure you will agree that general comparatives prove little.

Your upholding the Chaplain is commendable and I am wondering just why you did not stick to the point in question, "Did the Church fail the Chaplain."

I think the Protestant Church did a great job in sending as many Chaplains into the service as it did. I believe the Jewish and Roman Catholic Church did a great job as well.

Too much has been said about one General and his opinion. On the basis of his experience he is entitled to his own opinion. Frankly, I think this unethical journalist took unfair advantage of a General who was not as specific as he might have been, nor do I believe he meant exactly what he said.

Our Church not being a corporate body cannot be entirely judged because of the actions of its boards, commissions or many of its clergymen. Why not cite a few examples and illustrations, naming the Churches who deliberately failed in their duty. The Protestant Church is a democratic institution and everyone of the several thousand Chaplains were not ordered to enlist, they volunteered. I venture to say that hundreds of our Protestant Chaplains made a financial sacrifice in coming into the service. If you had said that many of our clergymen were conscientious objectors or low in patriotic spirit I would have agreed with you readily. I know several clergymen who said they would go places while the rest of us were serving in the Chaplaincy. I also know that the service men from one of these Churches will never step foot into the Church while that Pastor is there. I too am ashamed of some of my brethren. If the Christian Herald has plenty of evidence against certain groups, then why not publish it and show a degree of fairness to those Churches who did respond and cooperate with the General Commission on Army and Navy Chaplains.

It is true we needed more Protestant Chaplains and well I know, having had over 5000 men to serve. More than once while kneeling in prayer with dying men I knew that there would be no sleep that night and knew also that the dawn would bring more work than three men could handle.

The Church spokesman who presented the demands mentioned in your article under numbers 1-2-3-4-5 ought to be mentioned by name as well as his Church. If we are going to hit this question, "Did the Church fail the Chaplain?", then let us hit it hard, be specific and not talk in generalities.

I do not mean to be critical of what you say Dr. Mead, but when you specifically state that one group of Chaplains was admirably fitted for his job and fail to list other groups whose standard of education is equal to the one mentioned and higher in respects you become unfair and biased in your statement. This matter was not given a fair and thorough analysis. So much of what you said in this respect is highly debatable. Your remark "The Protestant or the battleline was handicapped in another direction: he was the son of some denomination or other etc.," I think that you are 95 per cent wrong in this statement and I would say the same thing had your statement borne the name "Jewish" or "Roman".

The Chaplains are coming home—true enough. Let us give the various denominations a little time to put their house in order once again. Impatience is not going to get us anywhere.

In the matter of Churches making a statement of what they will do for the returning Chaplain let me ask if the Salvation Army is the only group that has expressed itself? I believe you will find that other groups have made definite statements as well.

I think the Protestant Church has done a marvelous job and was not (found horribly wanting—to use your words).

I am proud of the Protestant Church — its democratic approach, like the government of our nation, it has its problems, but that is **the price of democracy.**

Yours very truly,
Howard Rogers
Chaplain (Capt) USA

Thank you Chaplain Rogers for an entirely adequate answer. Ed

●

G. I. Banquet

Conshohocken, Pa.

Dear Mr. Bader,

Thank you very much for your prompt service. The lapel buttons came O. K. The banquet in honor of our G. I.'s was a huge success. Over 130 in attendance.

Plans for the year are already formulated and we are looking forward to great things for St. Mark's Brotherhood.

Sincerely,
Charles L. Blopp

Here is another up-and-coming organization. It centers its work around the Brotherhood Bible Class, taught by the popular pastor of St. Mark's, Rev. G. E. McCaney, D.D. Ed

●

Historic and Interesting!

Dear Editor,—

I am inclosing a brief article describing a very successful union meeting of the Brotherhoods of the U. L. C. A., the Missour Synod, and the American Lutheran Church in the interests of scouting. As you will note, Dr. A. E. Iverson was the speaker and he not only gave a very complete description of the work of the National Committee for Lutheran Scouting, but he inspired those present to return to their local congregations and plan a more effective progam for Boys' Work. No doubt you will want to include an account of this meeting in a forthcoming issue of LUTHERAN MEN. If you already have received a write-up of this gathering, please disregard this inclosure.

Thanking you for your great interest in our program in the Pittsburgh Synod and looking forward to the continued development of our Brotherhood program in cooperation with the various supporting bodies, I am

Sincerely yours,
Roy H. Johnson
President

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All Back Scouting

"That was the best meeting of an auxiliary of the Lutheran Church I have ever attended," a pastor commented concerning the rally for "Scouting in the Lutheran Church" held at St. Luke's Lutheran Church (North Side), Pittsburgh, February 13. The Brotherhoods of the Pittsburgh Synod of the U. L. C. A., the Missouri Synod, and the American Lutheran Church were invited to send a pastor and a layman from each congregation to this meeting which was sponsored by the American Federation of Lutheran Brotherhoods. More than 200 men responded.

Dr. A. E. Iverson of Minneapolis, the National Chairman of the Lutheran Committe on Scouting, addressed the gathering, stressing the close correlation between the scout troops and the sponsoring congregations, and outlining the requiremnts of the Pro Deo Et Patria emblem which is awarded to Lutheran scouts for regularity in devotions, knowledge of the Church, and for service to the local congregation. A most helpful and spirited forum period followed. The most impressive feature of the evening was the awarding of the Pro Deo Et Patria emblem to three scouts of the First Evangelical Lutheran Church of Duquesne by the pastor, Charles W. Baker, Jr., D.D.

President H. Reed Shepfer, who served as chairman of the Sponsorship Committee, extended a greeting on behalf of the Pittsburgh Synod. The Rev. Aug. F. Brunn, pastor of St. Andrew's Church, Pittsburgh, responded for the Missouri Synod, and the Rev. L. L. Redelfs, St. Paul's Lutheran Church (North Side) spoke for the American Lutheran Church. Mr. Don Cook of Rochester who is serving as Lutheran Scout Director for the area was in charge of local arrangements. The zeal of the Brotherhoods to serve the youth of the Church transcends the barriers of Synods and the differences of poli y and unites us in a fellowship of Christian life and action.

The strategy for Lutheran union is fellowship. Cooperation in any project means mutual understanding and confidence. In scouting we have an ideal common interest. Thank you, President Johnson, for this historic and interesting story. Ed

The Executive Secretary's

MONTHLY MESSAGE

MR. EARLE W. BADER, 62 East Garrison Street, Bethlehem, Pa.

CONVENTION PLANS

15th BIENNIAL CONVENTION
To Be Held in
ERIE, PA.—OCTOBER 2-3-4, 1946

Plans have been completed to hold the Fifteenth Biennial Convention of the U. L. C. A. Brotherhood in Erie, Pa. on October 2, 3, and 4 1946 with the headquarters at the Ford Hotel, State Street at Perry Square, Erie, Pa.

The business sessions and fellowship banquet will be held in the spacious Masonic Temple which is located in the heart of the Erie shopping and theater district. The tentative convention plans call for a Brotherhood Officers' Conference and Worship and Inspirational Service on Wednesday afternoon and evening, October 2nd, with the business sessions to start on Thursday morning, October 3rd and concluding on Friday afternoon, October 4th. The Fellowship Banquet will be held in the ballroom of the Masonic Temple on Thursday evening.

Several noonday luncheons have been scheduled at which time the Conference and Synodical officers will have a further opportunity to discuss special problems affecting their work.

Our constitution requires each synodical Brotherhood to pay its membership dues of fifty cents for each *active* congregational Brotherhood, and send one official delegate for each 500 of its membership or fraction thereof.

In synods not affiliated with the U. L. C. A. Brotherhood, each congregational Brotherhood should pay its 1946 U. L. C. A. membership dues and send one delegate for each 100 members or fraction thereof.

The names of the delegates must be officially certified to Brotherhood Headquarters not later than August 1st.

* * *

The energetic Erie Convention Committee will be headed up by Mr. William E. Pfister, 617 East Sixth Street, Erie, Pa., and the hotel and

Please turn to page 19

15th BIENNIAL CONVENTION — U.L.C.A. Brotherhood
Erie, Pa. — October 2-3-4, 1946
Mail This Reservation Card to MR. JACKSON D. MAGENAU, ESQ.,
Chairman Hotel and Housing Committee
314 SHENLEY DRIVE, ERIE, PA.

Arrival Date ..... Rate Preferred .....
Time of Arrival ..... Number of Persons .....
Type of Room .....

Private Home—Rate $1.50 per person.

One person without bath	$1.50-$1.75
One Person with Connecting Bath (Shower)	2.00- 2.25
One Person with Private Bath (Shower)	2.50
Two Persons without Bath (With Running Water)	2.50- 2.75
Two Persons with Connecting Bath (Shower)	3.75
Two Persons with Private Bath (Shower)	4.00
Two Persons with Private Bath (Shower) Corner Room	4.50
Two Persons (Twin Beds) with Connecting Bath	4.00
Two Persons (Twin Beds) with Private Bath (Shower)	5.00

Special Family Group Rates on Request

Name ..... Address .....
City ..... State .....
Organization ..... ☐ Delegate ☐ Visitor

NOTE—
Due to the shortage of hotel accommodations, a number of our delegates and visitors will be assigned rooms with Lutheran families in Erie who will arrange for their transportation to and from the Convention Headquarters.

Be sure to indicate whether you prefer to stay at a hotel or in a private home.

Official Notice!

FIFTEENTH BIENNIAL CONVENTION OF THE BROTHERHOOD OF THE UNITED LUTHERAN CHURCH IN AMERICA

Notice is hereby given that the Fifteenth Biennial Convention of The Brotherhood of The United Lutheran Church in America will be held in Erie, Pennsylvania, October 2-3-4, 1946. The opening Brotherhood Service will be held at 7:30 p.m. (Standard Time) Wednesday, October 2nd in the Luther Memorial Church, The Rev. E. MaClay Gearhart, pastor. The Convention Headquarters will be located in the Ford Hotel, Erie, Pa. with the Convention Sessions to be held in the Masonic Temple, Erie, Pa., starting Thursday morning, October 3rd, at 9:00 a.m. and continuing through Friday, October 4th. A Brotherhood Officers Conference will be held on Wednesday, October 2nd at 3:00 p.m. All U.L.C.A., Synodical and Conference Brotherhood Officers are urged to attend this important conference. The Convention Banquet, to which ladies are invited, will be held on Thursday evening, October 3rd, in the ballroom of the Masonic Temple.

Harold D. Foster, Secretary.

CONVENTION DELEGATES . . .

The U.L.C.A. Brotherhood constitution requires each synodical Brotherhood to pay its membership dues and fifty cents for each *active* congregational Brotherhood, and send one official delegate for each 500 of its membership or fraction thereof.

In synods not affiliated with the U.L.C.A. Brotherhood, each congregational Brotherhood should pay its 1946 U.L.C.A. membership dues and send one delegate for each 100 members or fraction thereof.

The names of the delegates must be officially certified to Brotherhood Headquarters, 62 East Garrison Street, Bethlehem, Pa., not later than August 1st.

Rebuilding

Through *Evangelism* –

SCRIPTURE: Nehemiah 4:6 — "So built

15th Bienn

October 2, 3, 4, 1946

Convention Hea

Convention Sessions

Wednesday Afternoon — Oct. 2

2:00 U.L.C.A. Brotherhood Executive Committee Meeting
3:00 Brotherhood Officers' Conference

Wednesday Evening, Oct. 2

7:30 The Brotherhood Service — Luther Memorial Church

Thursday Morning, Oct. 3 — Auditorium — Masonic Temple

8:00 Registration of delegates and visitors
9:00 Devotions
Business
Addresses of Welcome
Reports
11:00 Address — "EVANGELISM"
Discussion
Adjournment
12:15 Fellowship Luncheon

Thursday Afternoon, Oct. 3 — Auditorium — Masonic Temple

1:45 Devotions
Business
Reception of new Synodical Brotherhood
Group Singing
3:00 Address: "SCOUTING IN THE LUTHERAN CHURCH"
Presentation — **Pro Deo et Patria** awards and citations
Investure of new congregational Boy Scout Troops
4:00 Address — "LUTHERAN WORLD ACTION"
Business
Closing Prayer
4:45 Adjournment

For Christ!

ork — *Christian Stewardship — Lutheran Unity.*

. . . for the people had a mind to work."

Convention

Erie, Pennsylvania

ers . . . Richford Hotel

ld in the Masonic Temple

Thursday Evening, Oct. 3 — Ballroom — Masonic Temple

6:30 Fellowship Banquet — (Formal or informal Dress as desired)

Friday Morning, Oct. 4 — Auditorium — Masonic Temple

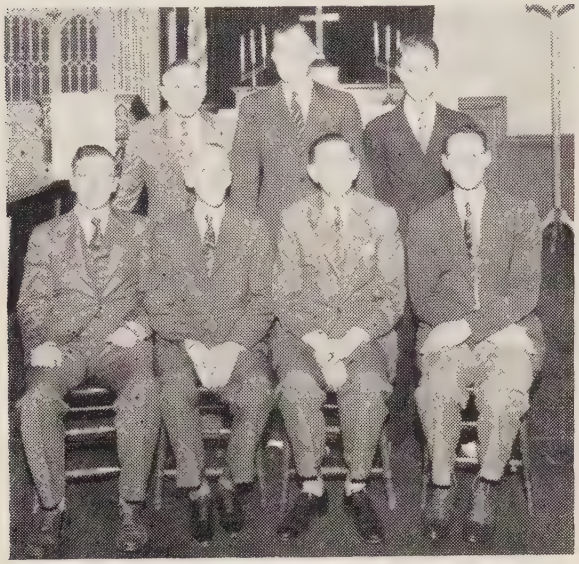
9:00 Devotions
Business
Group Singing
10:30 Address — "CHRISTIAN STEWARDSHIP"
Intermission
11:15 Address — Topic to be selected (American Bible Society)
11:30 Memorial Service
11:45 Closing Prayer
12:00 Adjournment
Election of officers and Executive Committee
12:15 Brotherhood officers Luncheon

Friday Afternoon, Oct. 4 — Auditorium — Masonic Temple

1:45 Devotions
Presenting the Erie Convention Committee
Report on Elections
Report of Committee on President's Report
Business
3:30 Address — "LUTHERAN UNITY"
4:00 Report of Resolutions Committee
Installation of Officers
Report of Registration Committee
5:00 Formal Closing of Convention

Energetic Erie Convention Committee

This is the Executive Committee:



Front row—left to right: L. P. Ebisch, Chairman, Badge and Printing Committee; C. E. Schnur, Banquet Chairman; W. E. Pfister, General Chairman; Rev. J. E. Bermon, Chairman of Ministerial Committee.

Back row—left to right: J. D. Magenau, Chairman of Housing Committee; R. Brown, Chairman of Finance Committee; and Charles Kappelt, Chairman of Publicity Committee.

When this picture was taken Brother Hugo Eberle, Chairman of the Service Committee was not present.

This is the General Committee:

Front row—left to right: J. D. Magenau, Chairman, Housing Committee; L. P. Ebisch, Chairman, Badge and Printing Committee; C. E. Schnur, Banquet Chairman; W. E. Pfister, General Chairman; Rev. J. E. Bermon, Chairman, Ministerial Committee; Ray Brown, Chairman, Finance Committee.

Second row—left to right—Iver Ebisch, Charles Bauschard, Alvin Becker, G. G. Brown, General Secretary; Charles Kappelt, Publicity Chairman; Rev. J. F. Bermon.

Back row—left to right: Ralph Harbold, M. Ahl, R. Eller, T. Burgess, Leonard Linquist.

Registration
Fifteenth Biennial Convention

THE BROTHERHOOD OF THE UNITED LUTHERAN CHURCH IN AMERICA

October 2-3-4, 1946, Ford Hotel, Erie, Pa.

.....

(Name)

....

(Street and No.) (City) (State)

....

(Name of Brotherhood)

....

(City) (State) (Indicate if officer)

This registration is to be credited to the

.....

Synodical Brotherhood quota.

☐ Official Delegate ☐ Visitor

Return this form with . . . . . **Registration Fee of $2.00**

— to —

EARLE W. BADER, Executive Secretary
62 E. Garrison St., Bethlehem, Pa.

and an acknowledgment will reach you promptly.

NOTE—This registration entitles you to receive handsome souvenir badge, and convention program, also packet of Brotherhood materials, including convention number of LUTHERAN MEN and several items of new Brotherhood literature, and complete convention minutes, regardless of whether you attend the convention or not.

Convention Plans

From page 18

housing accommodations for the delegates will be handled through Mr. Jackson D. Magenau, 314 Shenley Drive, Erie, Pa. We are planning to mail individual hotel reservation cards to all of our Brotherhood officers after July 15th. Meanwhile, we invite anyone interested in attending the convention to clip and mail the hotel reservation card which appears in this issue.

The Local Committee is making plans to look after the physical comfort and provide entertainment for our delegates and visitors including the lady guests during their stay at Erie.

We have received an unprecedented number of inquiries in regard to the Convention, which indicates the Erie Convention will attract the largest attendance in our history.

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Convention Theme— "Rebuilding for Christ"

The theme for the Erie Convention —*Rebuilding for Christ*—(a) *Evangelism*—(b) *Boys Work*—(c) *Stewardship*—(d) *Lutheran Unity,* will provide the basis for an interesting and profitable meeting. The tentative plans call for a Brotherhood Service on Wednesday evening, October 2nd, with the business sessions to start on Thursday morning, October 3rd and conclude on Friday afternoon, October 4th. The Fellowship Banquet will be held on Thursday evening. Several noonday luncheons have been scheduled to help the delegates and the U. L. C. A. officers become better acquainted.

A pre-convention meeting of the Synodical and Conference officers and the U. L. C. A. Brotherhood Executive Committee will be held on Wednesday afternoon, October 2nd to consider the specific problems relating to Brotherhood and Boy Scouting promotion.

This will be our first post-war convention and with travel restrictions removed, a record attendance of delegates and visitors is anticipated. The present shortage of hotel accommodations makes it imperative that hotel reservations be made promptly. A convenient hotel reservation blank is included in this issue on page 18.

We Dare Not Fail

The attainment of our congregational Lutheran World Action quotas is one of the major tasks confronting the Lutheran Churches in America. The main topic of conversation at every meeting of Lutheran laymen is the progress of the $10,000,000 Lutheran World Action appeal.

We do not minimize the effort that will be needed to reach our multi-million dollar goal; however, I have yet to meet a conscientious Lutheran who is not resolutely determined that the goal will be over-subscribed.

A number of brotherhoods have written me that although their congregational quotas have been reached, they are still continuing their efforts.

If there are any congregations that are behind in their quotas, may I respectfully urge the Church Councils and brotherhoods to make a systematic canvass of their members who have not responded. If possible, arrange for a showing in your church of the Lutheran World Action film strip—"A Better Way" and the Sound Motion picture—"A Good Fight." We suggest that you read again the challenging appeal by Dr. Empie, Director of Lutheran World Action in the May issue of LUTHERAN MEN.

Our slogan—*Lutheran World Action is our Action Now!* implies that we follow through with Lutheran World Action until every penny of the $10,000,000 goal has been subscribed. Let us demonstrate that Dr. Empie's confidence was not misplaced when he closed his message to the Brotherhood with the challenge— *"The place for Lutheran men in this whole matter is right up in front, setting the pace for the whole Church. Let's Go! ! ! ! !*

●

Convention Chairman

The Brotherhood has always found its outstanding lay leaders ready to serve whenever they are needed. We are indeed fortunate in receiving the acceptance of brother William E. Pfister to head up the Erie Convention Committee. Brother Pfister is a modest individual and the following biography was farwarded at our request.

William E. Pfister—Born June 2, 1904.
Baptized—Rev. G. A. Benze, D.D., St. John's Lutheran Church, Erie, Penna.
Confirmed—Rev. G. H. Schnur, D.D., Grace Lutheran Church, Erie, Pa. Member of Grace Lutheran Church, Erie, Rev. John E. Bermon, pastor.
Present connections:
Cashier and Secretary of The Bank of Erie, Erie, Pa.

Chairman William E. Pfister
Erie Convention Committee

Chief Counsel, Erie Chapter American Institute of Banking
Faculty member of School of Erie Chapter, American Institute of Banking
Past President—Erie Chapter, American Institute of Banking
Financial Secretary—Lutheran Mission and Church Extension Society of Erie
Member of the Board of Directors of the Lutheran Home for the Aged, Erie
Treasurer—Grace Lutheran Church.
Sunday School teacher—25 years.
Past President — Erie Conference Luther League
Past President—The Luther Leagues of Erie
Former member the Executive Committee of the Luther League of the Pittsburgh Synod
Special Treasurer — Cottage Fund, Pittsburgh Synod Brotherhood.
Member of Board of Directors of Camp Lutherwood, Erie.
Publicity Chairman — Associated Lutheran Brotherhoods of Erie.

●

Calling All Ministers And Laymen . . . .

To Register and Attend the Erie Convention, October 2, 3, 4, 1946

The officers and Executive Committee extend a cordial invitation to every pastor and layman to attend the Erie Convention. We especially urge the official U.L.C.A. delegates to stop over at Erie for the Brotherhood Convention sessions prior to the

opening of the General Church Convention at Cleveland, Ohio on October 5th.

Erie, Pa. is located on excellent four-lane highways running east and west, and is within easy driving distance to Cleveland and other points. The distances are: Erie to Cleveland, 100 miles; Erie to Buffalo, 91 miles; Erie to Pittsburgh, 134 miles.

It is becoming more apparent as the time for the Erie Convention approaches that matters of the utmost importance affecting the future of the Brotherhood will be considered at this meeting. We will need the corporate thinking of the best minds in our church to find the right answers.

We respectfully urge you to register at the earliest possible date in order that your packet will be ready when you arrive at the convention. Kindly clip the registration blank and forward with the $2.00 fee to Brotherhood Headquarters, 62 East Garrison Street, Bethlehem, Pa. You will receive the convention packet containing souvenir badge and convention program; also packet of Brotherhood materials including convention number of LUTHERAN MEN and complete convention minutes; regardless of whether you attend the convention or not. You can make certain that you will receive the complete digest of the proceedings and addresses by mailing your registration to Brotherhood Headquarters now.

●

Committees Appointed

We are pleased to announce that the following prominent laymen will serve as chairmen of the various convention committees:

General Chairman—William E. Pfister, 617 East Sixth St., Erie, Pa.

Secretary—G. G. Brown, 1022 E. Lake Road, Erie, Pa.

Treasurer—Raymond Brown, 1124 W. 29th St., Erie, Pa.

Banquet Chairman—C. E. Schnur, 636 Lincoln Ave., Erie, Pa.

Finance—Raymond Brown, 1124 W. 29th St., Erie, Pa.

Housing—J. D. Magenau, Esq., 314 Shenley Drive, Erie, Pa.

Badge and Printing—Lester P. Ebisch, 625 Colorado Drive, Erie, Pa.

Publicity—Charles E. Kappelt, 2905 Elmwood Ave., Erie, Pa.

Service—Hugo Eberle, Hotel Ford, Erie, Pa.

Ministerial—Rev. J. E. Bermon, 717 Cedar St., Erie, Pa.

$800 Needed for Lutheran Men Subscriptions to Chaplains and Service Centers

The war is over and millions of Service Men including a large number of our Lutheran Chaplains are back in civilian life. The demobilization of our armed forces has materially reduced the number of complimentary copies of LUTHERAN MEN going to our Service personnel.

When our military strength was at its peak we were supplying upwards of 2500 free copies of LUTHERAN MEN monthly. This was made possible by your generous contribution to the Chaplains Subscription Fund.

We are presently mailing 800 free monthly copies of LUTHERAN MEN to our Chaplains, Army and Navy reading rooms and Service Centers in the zones of occupation overseas. This is in addition to the complimentary copies being sent to our Veterans Hospitals and Lutheran Service Centers still operating in this country.

It is scarcely necesary to mention the many letters of appreciation from Chaplains and Service Men for your loyal interest in making the war-time subscriptions possible. Now, with the war over, our Lutheran Service Men serving in the Army of Occupation, will have time for reading and study, and we believe you wish to make LUTHERAN MEN available for their reading rooms.

This urgent appeal comes to Brotherhoods, Bible classes and individuals to send us your contribution NOW! Your check in whatever amount you wish to give should be made payable to LUTHERAN MEN, and plainly marked for *Chaplains' Subscriptions* and forwarded to Brotherhood Headquarters, 62 East Garrison Street, Bethlehem, Pa. We will acknowledge your gift in LUTHERAN MEN.

P. S. Be sure to read the letters from Rev. Mathias, Service Pastor at the Lutheran Service Center, Chicago, Ill. and Chaplain W. A. Dierksheids. Portsmouth, New Hampshire on page 21 and back cover of this issue.

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Meeting the Challenge

The Brotherhood is constantly striving to provide an adequate program with challenging objectives for the congregational Brotherhoods.

The East Pennsylvania Conference Brotherhood of the Central Pennsylvania Synod has for a number of years sponsored a "Plan of Progress" for their men's organizations. Under this plan each congregational Brotherhood records its progress in promoting "The Six Objectives" by crediting a given percentage for its success in carrying out the designated projects. Certificates of Award are presented annually to the Brotherhood organizations having the highest ratings as determined by their answers to the "Plan of Progress" questionaire.

Have We Met the Challenge? is the theme for the 1945-46 questionaire which is based on the LUTHERAN MEN topics for the current year. I am listing the suggested questions and percentages with the hope that other Conference and Synodical agencies will find it desirable to undertake a similar program to stimulate interest in the Brotherhod on their respective territories:

HOW HAVE YOU MET THE CHALLENGE?

10% **1. To "Go into all the world"?**
- a. What do you do as a group for foreign missions?

10% **2. To win our nation for Christ?**
- a. What is your group doing for home missions?

5% **3. To reconsecrate self?**
- a. Have you an evangelistic program for your Brotherhood?
- b. What have you done for the lapsed members?

10% **4. To develop Christian leaders?**
- a. Do you sponsor a boy scout troop?
- b. Do you use the "big-brother" idea?
- c. What else have you done for the young people of your parish?

10% **5. To be World-Lutherans?**
- a. How many Brotherhoods have you visited?
- b. How many visited you?
- c. How many church institutions did you visit?
- d. What part did your Brotherhood play in Lutheran World Action?

5% **6. To strengthen the work of the other auxiliaries of the church?**
- a. What have you done in co-operation with the other organizations in your church?

10% **7. To practice Christian citizenship?**
- a. Have you discussed current problems as Christians should view them?
- b. Have you protested any un-Christian practices of government? (local, state, national)
- c. What else have you done?

5% **8. To renew physical and spiritual energies?**
- a. What is your social program?
- b. What have been its results?

c. How many church services conducted?

10% 9. To win the outsider?
- a. What is your plan for evangelism among those in your parish?
- b. Does this include both the unsaved and the lapsed member?

10% 10. To improve the community?
- a. What community projects have you sponsored?
- b. What community projects have you helped?
- c. What have you done for the returned service man?

10% 11. To practice stewardship?
- a. Have you paid your Brotherhood dues?
- b. What have you done to help raise the apportioned benevolence of your church?
- c. What have you done to raise the un-apportioned benevolence of your church?

5% 12. To be Grateful?
- a. What other Brotherhoods have you helped organize?
- b. Have you attempted to organize any new Brotherhoods?
- c. What else have you done in gratitude?

●

"Back in the Traces"

April 7, 1946

Dear Editor,—

Enclosed find money order for which send the paper LUTHERAN MEN to the following members of the St. Paul's Brotherhood. The money order enclosed for $16.25. All addresses same as last year. Thanking you for waiting. We here at St. Paul's are working to get the boys returning from Service into the traces again.

Yours truly,
John H. Thorman, Secretary,
St. Paul's Lutheran Brotherhood,
Richmond, Ind.

P.S.

Our son just back from Germany said this and I quote: Dad, if you think we boys forgot God even after peace was declared guess again. Most any time that you would awake in the night and all would be quiet in the barracks you could hear some buddy praying and if you turned over easy you would see him kneeling at the side of his bunk. No, we didn't forget.

Last Sunday, March 30th Mother and I were in church with our whole family of five daughters, one son and two son-in-laws. These boys were in the following zones: Max with the Marines from the start to finish, Francis with combat engineers in Japan, Darrell with the signal corps in Germany. Yes, it was a happy family gathering with these boys home safe and not a scratch.

Fortunate indeed was the boy who knew how to pray when he faced the dangers of war *Ed*

●

April 16, 1946

Gentlemen:

This is to inform you that the Lutheran Service Center, 65 E. Randolph Street, Chicago was closed as of April 13th. Will you therefore discontinue sending LUTHERAN MEN.

We assure you it was very comforting to the men whom we served to find their church paper on the church literature rack.

Thank you for your interest and assistance in providing a "Home away from Home".

Sincerely yours,
(Rev.) Charles A. Mathias
Service Pastor

It is good to know that LUTHERAN MEN *was a help in our service centers. There is still a large order for free copies. Read the appeal on our back cover.* *Ed.*

●

Pro Deo et Patria

151 Park Place,
Irvington 11, N. J.

Dear Sir:

Just an item you may wish for publication.

The Pro Deo et Patria medal was presented to Boy Scout Walter Giles Tice at our church service Sunday morning, May 19th. This medal is an award granted by the National Lutheran Committee on Scouting with office in Minneapolis.

To receive this medal a boy must be a First Class Scout, must have rendered a minimum of 150 hours of practical service to his church, must have become familiar with the liturgy, the altar appointments and the church year, must have completed a special project, such as an essay on the Reformation, and must have given every evidence of piety and devotion.

Walter Tice is the first Boy Scout in the Robert Treat Council to get this award. He was confirmed in our church on May 2nd, 1943. He is 16 years old. He is a sophomore in Central High School, Newark, N. J. and is taking a technical course.

Mr. Frank Parachini, field executive of the Robert Treat Council delivered an address on scouting. Mr. Alvin H. Schaediger, President of the Luther League of America also delivered an address on the integration of scouting with the young people's training program of our Lutheran Church.

I presented the citation and Mr. Schaediger the medal to Walter Tice. Left to right in the photograph are: Rev. Matthias F. Walz, Mr. Alvin Schaediger, Scout Walter Tice, Scoutmaster Karl Louis Liedike, Field Executive of the Robert Treat Council, Mr. Frank Parachini.

Thanking you heartily for any publicity.

Yours very cordially,
Matthias F. Walz, pastor
Trinity Evan. Lutheran Church
311 Waverly Ave.
Newark 3, N. J.

●

It was an examination time in grammar and composition. The teacher directed the class to write a brief account of a baseball game. All the pupils wrote busily except one small boy. Just as the allotted time was about to elapse, he suddenly awoke to life and scrawled a sentence just in time to turn in his paper, which read: "Rain. No game."— Christian Union Herald.

●

Rev. Carl E. Lund-Quist

This is our new Public Relations man in the National Lutheran Council. He is executive secretary of the Public Relations Division. He has been president of the Lutheran Student Association and has just returned from a four-month mission to Europe on behalf of the World Student Christian Federation.

Lutheran Men in Bible Study Classes

● Department Editor: REV. EARL S. RUDISILL, Ph.D., D.D.
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

Immediate Goals For Adult Groups

By Earl S. Rudisill

In traveling from Philadelphia to Los Angeles I first reach Pittsburgh, then Chicago, later Omaha, and at length I wind up in L. A. The immediate objective is the Smoky City, then the Windy City, Omaha, and the palm-decked city of "the angels." The trip bears a close resemblance to the process of education—one objective after another. The earlier goals lead to attainment of the final purpose, while the ultimate goal lures to accomplishment of the earlier steps. Immediate and later objectives are needed. And they need to be planned in advance.

Elective Courses

It is a fine thing to study one or more elective courses during the year rather than to follow the uniform lessons all the time. Some leaders and classes study the uniform courses contiuously, year in, year out, because they are not acquainted with anything else. Others have a feeling that the "International" or Augsburg lessons were handed down from Mount Sinai or some other mount of revelation with a standard explanation of each verse and a ready-made Lutheran imprint, and any departure from the set scheme would be at least a venial sin.

The uniform lessons may be sacred, but only because of their message. And any elective lessons hold equal sanctity if they convey the message of the Bible. Every class needs some variety of lessons, as well as varied methods of teaching. If a class has any life in it at all, its members should get considerable satisfaction out of courses which are entirely new to them.

Courses ought to be selected with care. It won't do to reach out blindly and grab just any textbook and launch right into it. What are the main needs of the class or group? What are the interests which are common to most of the class? What age characterizes the class? Would something most suitable for young adults do most good, or ought the course be keyed to a higher age level?

The elective courses provided by our church ought to be surveyed first, for it is in that collection that we are most likely to find something appealing. Here are the present possibilities: **What a Church Member Should Know, What a Church Member Should Do, Christian World Action, Christian Family Life, Worship, The March of Missions, Studies in First Corinthians, The Minor Prophets and Modern Problems, Studies in Life Service, The Christian Home, Studies in Social Problems, and The Gospel According to St. Luke.**

In case a class does not find a suitable textbook among those listed above should turn to Bulletin No. 410 of the International Council of Religious Education in which about sixty different courses for adults are listed, along with suggested textbooks.

Projects for Adults

Since activities provide one of the most effective ways of learning (and teaching) no educational scheme can approach the ideal without giving considerable place to action—things to do, things with religious bearings.

Several longer projects, or a larger number of shorter ones, ought to be part of the program for each adult class each year. In this realm, too, selections are not to be haphazard. We ought to ask the question: What can this undertaking do for the persons who will take part in it?

But individual benefits are not the only consideration. What are the needs of the church school and of the congregation which ought to be met by the class or group of classes? In some cases adults can serve younger ages well by providing equipment for other departments or opening opportunities for them.

Projects may be directed to local ends or may reach out as far as the other side of the world. And our mission fields are not to be neglected when it comes to planning things to do.

Classes may receive considerable help by referring to Bulletin No. 411 of the International Council of Religious Education, which bears the title, **Adult Projects in Study and Action.**

Social Occasions

The social or fellowship occasions also call for planning. They will probably prove disappointing if they are made up at the last minute. They need to be planned well ahead of time. In fact, there may be a scheme of social affairs laid out for a whole year, but the details should not then be neglected until the date is just around the corner.

These affairs will help to promote better acquaintance, personal appreciations, a co-operative spirit, larger understanding, a feeling of belonging, inspiration to doing things, and relaxed pleasure of the helpful sort.

Help in planning social hours may be had from **Party Plans for Adults,** M. I. Weber, $1.25, or **Social Games for Recreation**, B. S. Mason, $2.50.

Enlisting Others

A fourth immediate aim may be enlisting other adults for our classes and auxiliaries. As compared with the children's and the young people's divisions of the Sunday school, the adult division does not measure up in the proportion of people reached. With only about 4,000,000 adults in all the Protestant Sunday school classes for their age, we have a long way to go. And we surely cannot teach them as long as we have not brought them into our classes.

We need to go out after the men and women who have no Sunday school connection and bring them in. But they will not become regulars unless everything the class does is interesting and worthwhile. The more we open the way for them to take part in whatever the class does the better are the chances of their becoming one with the whole group.

●

Lutheran Boy Scouts

● **MR. EARLE W. BADER, Director**
Boy Scout Committee of The Brotherhood of The U.L.C.A.
Headquarters, 62 E. Garrison Street, Bethehem, Pa.
DR. GEORGE A. EICHLER, Editor

Scouts of the World–Building Together

was the theme of the 36th anniversary of Scouting held during February. Scouting is world-wide and as such will be a great force in bringing about better understanding among the peoples of the earth. This is the world's greatest need today.

Recently an International Scout Committee met in London to consider the status of Scouting the world over and especially in the war ravaged countries. International Jamborees were held regularly before the war and will again be revived, the next World Jamboree being definitely scheduled to be held in France in July and August of 1947. The Boy Scouts have a positive program for world brotherhood. It is most important that boys the world over be taught the lessons of universal peace and brotherhood. It is the youth of the world who does the fighting in war and they can be trusted to maintain the peace and blaze the trail that leads to a new world.

The Scout Oath

On my honor I will do my best:

To do my duty to God and my country, and to obey the Scout Law

To help other people at all times.

To keep myself physically strong, mentally awake, and morally straight. Most Scouts and Scouters know this oath and have repeated it many times. It is here repeated with the urgent request that you take time out for a few moments to reflect upon the wide scope of this oath. Scout leaders should help Scouts to understand the full meaning of this fine oath. See to it that Scouts are in a reverent attitude when repeating the oath. Bring home to them the fact that they are promising on their honor to do their best to carry out the provisions of the oath.

Worthwhile Activities for Lutheran Boy Scouts

Summer traffic is at its height. This means increased traffic hazards. Scouts can be of help. Instruct them properly.

13. Directing traffic near church.
14. Assisting older persons and children to cross busy streets at church meetings.
15. Serving with auto patrols in charge of parking.

Returned Servicemen

should be given work to do to get and keep them interested in the church. Many of them will make good Scout leaders because of their training. They were active and lived a rugged out-of-door life which fits them well for the work of Scouting. Urge them to take Scout training courses so that they will become familiar with the procedures and ideals of Scouting. Older Scouters should give these men encouragement and guidance. Here is an ample supply of potential leadership which should be used.

The Eagle Scout Badge

A fond mother watches her boy where he stands
Apart from his comrades tonight;
As they place on his camp-battered tunic a badge,
An Eagle, the emblem of Right.

It seems just a few short months have passed
Since he joined with the youngster next door.
How proud he was then of his Tenderfoot pin
As he told her the message it bore.

But the years have gone as he struggled along
To learn what the Scout Law's about.
He practiced them daily, the Oath and the Law,
Until now, he's an Eagle Scout.

You may smile in your worldly old wisdom at this
And say "Why it's only a pin."
But I tell you no honors he'll gain as a man
Will mean just as much to him.

The Red, White and Blue of the ribbon you see
Are the symbols of Honor and Truth.
He has learned how to value these fine attributes
In the glorious days of youth.

And the outflinging wings of the Eagle that rests
On the breast of this Knight of Today,
Are the things which will lift him above petty deeds
And guide him along the right way.

Yes, it's only a pin, just an Eagle Scout Badge,
But the heart that's beneath it beats true,
And will throb to the last for the things which are good
A lesson for me, and for you.

Author Unknown.

●

Now That School Is Over

you should be ready with constructive plans for the summer vacation. Boys need to be kept busy if they are to be kept out of mischief. Scout leaders should plan for more out-of-door activities for the summer months. Remember that scouting is esentially an out-of-door program. We all like to go places, so why not

Plan for a Pilgrimage

to places of religious and historical interest. Now that gasoline is again available without restriction, more auto trips are sure to be on the calendar for the vacation season. Mere aimless driving over the highways is a waste of time, money, and energy. Why not make well-planned trips for profit as well as for pleasure.

Make a Survey

of places that you could visit. There are numerous suitable places of religious and historical interest in all parts of the country. You will be surprised at the number of places in your area. You will end up with a list of places too many to visit in one summer. Decide which places you will visit first and keep the list on file for future reference. If you have any difficulties in finding suitable places to visit, consult your pastor. He is certain to have some suggestions. There are in every com-

munity men and women who take an interest in local history. These people will be glad to make suitable suggestions for places to visit. There is great value even in making a survey of such places. You may wish to make imaginary trips to some of the places which are at a considerable distance and may be hard to reach. In order to get the greatest benefit out of any trip

You Must Prepare

well for everyone of them. Considerable benefit and pleasure will be derived from preparing for a trip. Troop committees should put on their calendar of activities for the summer one or more trips. Perhaps you could plan for one fairly extensive pilgrimage and one or more short trips of interest and value. Guides are generally available at very important places. These should be employed whenever possible. Pastors of historic churches are always glad to explain and act as guides to groups of Scouts and Scouters. In cases where no local people are available to act as guides, Scouts and Scouters of visiting troops should prepare themselves in advance so that they may make suitable explanation at the time of the visit. Scouts are trained in school to do research work and to make reports on all kinds of subjects and will be able to explain the significance of places to be visited. They will get a great deal of personal value and pleasure out of such an experiences. It cannot be over emphasized that preparation for these excursions is necessary if they are to be meaningful and bring real value to Scouts and Scouters. This is a good way to make real to young boys the significance of the past and the contributions of men and women of the past to the worthwhile things of today. Christian citizenship is one of the greatest needs of the present day and the Scouts will get a great deal of worthwhile background for good citizenship through a proper use of these pilgrimages.

An Important By-product

of such trips is the companionship of the men of the church with the boys at the impressionable years. When men and boys get together on any worthwhile project, much good is bound to result. Boys need the companionship of men as much as they need food, shelter, and clothing. Besides, much pleasure will come to men who help to plan and make these trips successful. Boys will get a thrill out of it also. The whole thing will not be hard to take. Contrary to popular belief, boys are not only interested in trips as men are, but they are interested in trips to definite places of interest. They have studied history in school and are interested in historical matters quite as much as the men themselves. In planning for these trips

A Word of Caution

is needed. Do not plan these trips so that they will interfere with the regularly scheduled services of your church. This is most important. It is certainly not our purpose to lead boys and men away from the church services. In very exceptional cases where absence from church or Sunday school may be necessary, the pastor should be consulted before making such arrangements. If a pilgrimage will lead to a historical church where men and boys will attend a service, the local pastor will no doubt be glad to give his consent. In any other rare cases where absence seems necessary, the pastor should assist in making arrangements so that a definite religious service will be planned as a part of the trip. All of these instances should be rare and in cases of necessity, plans should never be made without the approval of the pastor.

Camp Life Is Good

for boys. It teaches them to live successfully with each other. They learn to give and take. They learn to be cooperative and tolerant with each other. Troop committees should make every effort to see that Scouts get some camping experience this summer. In most parts of the country regular Boy Scout camps will be available. See that as many of your Scouts as possible get an opportunity to spend at least a week at such a camp. There may be church camps available to some of your boys. Where this is the case, you should make an effort to see that your boys have the advantages afforded by these camps. In parts of the country where no camps at all are available, you can plan your own local camps. You may wish to have a series of overnight camps for young scouts particularly. In all such local camps you should see to it that an experienced Scout is in charge at all times. It is a ruling of the Boy Scouts of America that Scouts are always to be under capable adult leadership. This is an important point that should always be remembered.

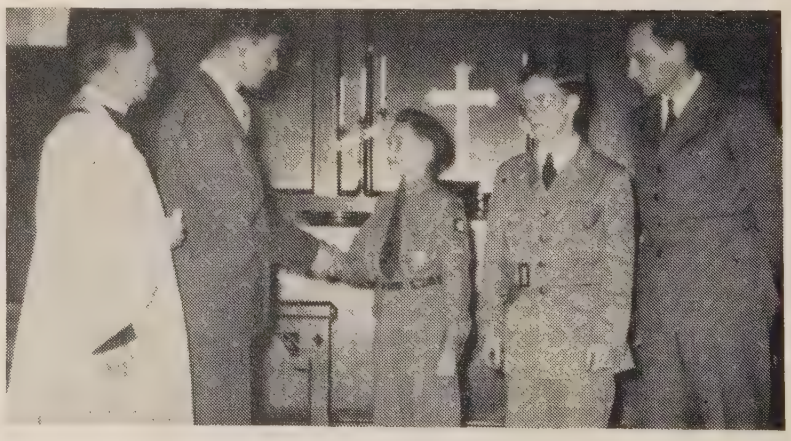
Worthwhile Projects for Lutheran Boy Scouts

There is much that needs to be done around all churches during the summer time. Your Boy Scouts will be glad to help if properly approached. Keep a record of the number of hours Scouts work at the Church as they may later decide to work for the Pro Deo Et Patria Award. It is surprising how soon a Scout is well on the way to ward fulfilling the 150 hours of service required.

Caring for Church lawns

Planting and care of shrubbery, trees, flowers on Church lawns

Repairing of Church property and equipment.



Scout Walter Tice

This is the way we grow the future leadership of the Church. Brotherhood investment in the Scout Movement will pay large dividends.

The Sheep and the Lambs

"'Twas a sheep, and not a lamb, that strayed away
In the parable Jesus told; a grown-up sheep,
That had gone astray
From the ninety and nine in the fold.

Out on the hillside, out in the cold,
'Twas a sheep the Good Shepherd sought;
And back to the flock, safe into the fold,
'Twas a sheep the Good Shepherd brought.

And why for the sheep should we earnestly long,
And earnestly hope and pray?
Because, there is danger, if they go wrong,
They may lead the lambs astray!

For the lambs will follow the sheep, you know,
Wherever the sheep may stray.
When the sheep go wrong, it will not be long
'Till the lambs are as wrong as they.

And so, with the sheep we earnestly plead,
For the sake of the lambs today;
If the lambs are lost, what terrible cost
Some sheep will have to pay!"

—MILLIE POWERS
Third Church Call
Baltimore, Md.

●

Steinbuhl Parish in Germany was one of the congregations receiving a barracks church building. Their own beautiful and historical church was too badly wrecked to be used. One U. L. C. A. layman has provided the cost of a barracks church with a gift of $5000. To him as well as to all who have given to L. W. A. this letter is addressed:

"The Evangelical Lutheran parish, Steinbuhl, Nuremberg, has received the emergency church made and given by our Lutheran brethren in America," the statement said.

"In gratitude to God, we give thanks also to our Lutheran brethren, who, in this emergency church have given a temporary home to the parish. As soon as permission for building is given, and the rubble has been cleared away, it will be erected on the north side of the former Church of Christ. We hope this may be soon.

"The Steinbuhl parish is mostly made up of workmen. The number of people before the war amounted to 26,000; at the occupation in April, 1945, the number was 800; there are now 4,000. Our Church of Christ, which had 2,000 seats, and our large parish hall, built in 1928, are completely destroyed. So we are very pleased at having a space for church activities, through this emergency church.

"That it is a gift from our Lutheran brethren in America is a proof to us of the reality of the one holy Christian Church, created by God through His Holy Spirit in the midst of this world."

●

Scouting Survey Now in Progress

Approval of a proposed triplicate form to be used in reporting congregational Scout visitations was given at the bi-monthly meeting of the U. L. C. A. Boy Scout Committee held in the Sylvania Hotel, Philadelphia, Pa. on Friday, April 5th.

This form to be prepared by the committee member contacting the local scouting organization will furnish more detailed information than the record cards distributed by the Lutheran Committee on Scouting.

These reports will be prepared after the congregational troops are visited and a copy will be forwarded to the Synodical Director and Boy Scout Headquarters. In Synods where the distances make a personal visit impractical, the contacts will be made by mail.

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By investing a few dollars each year in a life insurance program, it is possible for you to leave your family not only what you have had time to save, but all you intended to save. It is the only plan whereby you can create an estate before you actually earn the money.

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Topic of the Month

● Department Editor: REV. ARTHUR H. GETZ
Associate Secretary of the Parish and Church School Board
1228 Spruce Street, Philadelphia, 7, Pa.

The Challenge to Practice Christian Citizenship

Topic for July, 1946

AIM: To lead members of the Brotherhood to a greater appreciation of the place and value of government, and to encourage them to give earnest thought to the part Christian men should take in the improvement of government, citizenship, politics, and world order.

NOTE: The material found below is intended to stimulate thought and guide discussion. It is not intended to be read at the Brotherhood meeting. Members of the Brotherhood should have the utmost freedom in expressing their own ideas and in sharing convictions with each other.

Worship

Hymn, "God Bless Our Native Land"—No. 489 C.S.B., or No. 362 P.S.H.

Scripture: Psalm 145

Collects No. 72 and No. 74 in C.S.B. or free prayer.

Hymn, "God of Our Fathers, Whose Almighty Hand"—No. 493 C.S.B., or No. 363 P.S.H.

Special music.

The Topic

Our topic assumes that Christians owe an obligation to the State, and it challenges us to discharge that obligation in a truly Christian spirit. But is this assumption correct? Do Christians really owe something to the State?

Let us approach the problem first of all from a logical point of view, and entirely apart from our religion. Let us ask, "Does the government bring us benefits?" If it does, then the clear implication is that we owe something in return for the benefits received. To find the answer to the question, "Does the government bring us any benefits?" let the members of the Brotherhood suggest ways in which the government serves them, and let the topic leader list the suggestions on the blackboard. The list eventually will include items such as:

Ways in Which the Government Serves us:

1. It provides police protection.
2. It provides schools.
3. It provides roads and highways.
4. It provides laws to protect life and property, and to curb evil-doers.
5. It provides courts of justice.
6. It helps to provide hospitals and a variety of welfare institutions.
7. It regulates travel and commerce.
8. It sets standards for food and drugs.
9. It controls narcotics, and at least theoretically controls liquor.
10. It provides old age pensions and unemployment compensation. Etc., etc.

A mere sense of justice would seem to indicate that if we are the recipients of all these and other benefits from the government then we owe an obligation in return.

Bible Teachings

When the Christian turns to his Bible he finds a considerable number of instances where there are definite statements about practicing Christian citizenship. In Matthew 22:17-31 Jesus clearly teaches that it is the Christian's duty to pay taxes. In Titus 3:1, I Peter 2::13-17, and Romans 13:1-7 Christians are exhorted to submit to the government and to be obedient to those in authority. In I Timothy 2:1-2 we are told that we should pray for our rulers and our government. These and other passages of Scripture could be summed up in the statement: The Bible teaches that the Christian must be loyal to the State.

Does this mean that the Christian should blindly obey the State at all times? Does it mean that the Christian must without protest accept anything and everything that the State may promulgate? Does it mean that the Christian should surrender his conscience to the powers that be?

The answers to these questions can perhaps best be found by turning to the example set for us by our Lord while he was upon earth. Jesus unquestionably took issue with the representatives of government in his day, and yet he taught his followers that they should obey the existing political organizations so long as they contributed to the well-being of men. When the representatives of the temple came demanding tax money Jesus told Peter to return to his old trade of fisherman and pay the tax with the results of his labor. When the Pharisees and Herodians came with their catch question, "Is it lawful to render tribute to Caesor," Jesus replied "Render unto Caesar the things that are Caesar's, and unto God the things which are God's." Thus Jesus clearly taught loyalty to the State. But he never enumerated the things which must be included in that loyalty. He tried to develop a spirit and to lay down broad general principles rather than give detailed directions.

A study of all the incidents in which Christ came in contact with constituted authority will reveal that both by word and example Jesus taught that constituted authority should be recognized and supported because of the service which it renders. The Roman coin which was held up before Jesus was a symbol of the service which Rome rendered to her citizens and because of that service Rome was entitled to a return from her subjects.

This broad general principle of Jesus, that constituted authority deserves support because of service rendered, saves Christians from many pitfalls. It saves them from a blind acceptance of all which the State may be wrong in some matters. On the other hand it saves Christians from the complete condemnation of the State because some things may be wrong. It insists that insofar as the State is rendering a true service it deserves support. The State's claim to the loyal support of its citizens therefore rests upon the service which it renders.

Proud or Ashamed?

There probably are no other governments upon the face of the earth which render as much true service to their citizens as the governments of Canada and the United States. We have much reason to be proud of our nations. But even these governments are far from perfect. As Christians it is our duty earnestly and zealously

to work against all that is wrong and degrading in community and national life, even as it is our duty to support and enhance all that is elevating and ennobling. In order that we may get a clearer picture of the things that Christians should be proud of and support, and a clearer picture of the things that Christians should be ashamed of and resist, two lists of items should be written on the blackboard under the headings: "Things that Make Us Proud of Our Government," and "Things that Make Us Ashamed of Our Government." Members of the Brotherhood should suggest the items which they think should be placed under each heading. The first list, among others, would include such items as:

Just laws.
Freedom of speech.
Freedom of religion.
Freedom from want.
Adequate police protection.
Good roads.
Good schools.
Good judicial system.
Splendid hospitals.
Etc.

The second list, among others, would include such items as:

Inadequate divorce laws.
Failure to curb the increasing crime wave.
Increasing taxation.
A vast amount of poverty.
Much unemployment.
Constant strife between labor and capital.
Efforts to stifle free speech.
Corrupt government officials.
Mud slinging political campaigns.
Failure to apply Christian principles in the European situation.
Etc., etc.

Working for Improvement

The clear duty of the Christian is to work for improvement in government, citizenship, politics, and world order. But what can the Christian do? Perhaps the best way to arrive at an answer to this question in every local Brotherhood would be to call for and discuss the reports of the committee appointed at the June meeting. Under the heading "Discharging Our Citizenship" the suggestion was made that five members of the Brotherhood should be appointed to bring in reports of what they have done during the past year to improve government, citizenship, politics, or world order. The items suggested by these five brothers might well be listed on the blackboard and discussed. Other members of the Brotherhood should be given an opportunity to add other items to the list. When completed the list should present a rather comprehensive picture of things which members of the Brotherhood should do to practice Christian citizenship. The list should contain such items as:

1. Investigate the records of all candidates for public office, laying emphasis upon their moral qualities and Christian characters as well as upon their qualifications for the particular office they are seeking.
2. Tell others about the desirable or undesirable qualities of political candidates.
3. Regularly exercise the right to vote.
4. Hold office holders strictly accountable for their stewardship.
5. Unite with other citizens to prosecute and secure the dismissal of dishonest office holders.
6. Inform legislators concerning the Christian viewpoint on proposed legislation.
7. Give hearty support to honest public servants.
8. Be willing to hold public office if chosen to do so.
9. Loudly voice disapproval of "mud slinging" political campaigns.
10. Pay taxes and strive for a just basis of taxation.
11. Zealously guard freedom of speech and freedom of religion.
12. Insist that the same high standards which are made applicable for citizens for our own nation should also apply to peoples of other nations.
13. Apply the golden rule in all relationships with others, individuals and nations.

Assignment of the Project For the August Meeting

Cf. the article, "The Best Vacation I Ever Had" in the current issue of LUTHERAN MEN.

Hymn, "Give to Our God Immortal Praise"—No. 307 C.S.B., or No. 237 P.S.H.
Lord's Prayer and Benediction.
Fellowship and refreshments.

Alternate Topics

1. Invite a returned veteran to describe the difference between citizenship in our country and citizenship in other countries, as he has seen it.
2. Invite the chief of police or a judge to speak on problems of law enforcement.
3. Show the motion picture, "Our Bill of Rights." This is a 20 minute sound picture, and may be ordered from the United Lutheran Publication House, 1228 Spruce Street, Philadelphia 7, Pa. The rental charge is $3.50. The picture is a dramatic presentation of the work of James Madison in securing passage of the first ten amendments to the Constitution of the United States (covering freedom of worship, free speech, free press, etc.).

The Best Vacation I Ever Had . . .

Project for the August Meeting

In August the Brotherhood topic wil be, "The Challenge to Renew Physical and Spiritual Energies." Our thought will naturally be centered upon vacations. But what is a good vacation? It should prove helpful, and certainly interesting, to have three members of the Brotherhood speak briefly (not over three minutes each) next month on the subject "The Best Vacation I Ever Had."

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The Challenge to Renew Physical and Spiritual Energies

Topic for August, 1946

AIM: To list the recreational opportunities which are available for the various age groups of the congregation, including camps and summer schools, and carefully evaluate them; to lead members of the Brotherhood to include in their own recreational programs those activities which will lead to physical and spiritual renewal; and to encourage members of the Brotherhood to participate with boys and young men in activities which will prove mutually beneficial, particularly in Boy Scout work.

NOTE: Keep that meeting moving at a lively pace. Approach it with the conviction that here is a vital topic that deserves consideration. What are the activities in which men of the Brotherhood should engage during the summer months in order that they might renew their physical and spiritual energies? Do not permit any member of the Brotherhood to consume too much time by making a long speech. Let this be a meeting in which all members of the Brotherhood will participate by joining in the discussion.

Worship

Hymn, "When Morning Gilds the Skies"—No. 310 C.S.B., or No. 328 P.S.H.
Scripture: Psalm 100.
Free Prayer.
Hymn, "Let All the World in Ev'ry Corner Sing"—No. 287 C.S.B., or No. 244 P.S.H.

The Topic

In connection with the July topic the suggestion was made that three members of the Brotherhood be appointed to make brief reports in August on "The Best Vacation I Ever Had." The topic for this month might well be introduced by receiving these three reports. The balance of the meeting could center around these reports, discussing such questions as:

1. Why were the reported vacations good?
2. Did they really re-create and prepare those who participated in them for the work of the following months?
3. Did the vacations bring physical, mental, and spiritual enrichment?
4. Would these vacations be equally suitable for all people?
5. If not, why would they be unsuitable for some people?
6. How many people participated in the vacation?
7. How could the vacations described have been improved?

If the committees fail to report, or if the entire time available for the

topic is not consumed by the discussion of the reports, the topic leader may ask members of the Brotherhood to suggest recreational opportunities that are available to people living in your community. As suggestions are made by members of the Brotherhood the items should be listed on a blackboard. Naturally the recreational opportunities will vary for different committees, depending upon whether you live in a large city or a small town or in the country. Proximity to mountains, seashore, lakes, and public parks also have bearing upon the recreational opportunities which are available. No complete list can be suggested here, but after members of the Brotherhood have finished making their suggestions the list written on the blackboard should contain many of the following items and very likely a considerable number of additional items:

Hikes
Swimming.
Boating.
Fishing.
Auto trips with family or friends.
Camping.
Vacation church schools.
Summer schools.
Scouting.
Picnics.
Trips.
Visits to zoo and other parks.
Active games.
Reading.
Movies.
Dramatics.
Dancing.
Card Parties.
Photography.
Painting.
Tennis.
Golf.
Badminton.
Quoits.
Baseball.
Bowling.

Evaluating Recreation

After members of the Brotherhood have exhausted their suggestions ask them to indicate which of the recreational opportunities are suitable for children, and place the number "1" in front of them. Then ask members of the Brotherhood to suggest which of the recreational opportunities are suitable for young people, and place the number "2" in front of them. Next ask members of the Brotherhood to indicate which of the recreational opportunities are suitable for adults, and place the number "3" in front of them. Finally ask members of the Brotherhood whether any of the recreational opportunities listed are unsuitable, and place an "x" before them. Spend a few minutes in discussing why certain so-called types of recreation are unsuitable for various age groups (too strenuous, not sufficiently active, not appealing, could be replaced by more suitable activities, etc.).

Does your community provide the number and variety of recreational opportunities which it should provide? Is there need for a swimming pool, tennis courts, picnic groves, or other facilities? What can be done to provide such facilities? Could members of the Brotherhood exert an influence to secure them?

Are the recreational facilities of your community supervised? Is it safe for young people (and older people) to participate? How could greater safeguards be provided for available recreational facilities?

Are some of the recreational opportunities which have been listed more valuable than others? Which have the greatest value? Does participation in a summer school or camp for Christian workers combine many different kinds of recreation and at the same time make definite provision for Christian growth? Is there a summer school or camp conducted by your own synod or some other Lutheran group within reasonable distance of your community? When does this summer school or camp annually conduct its sessions? What steps could be taken to encourage a larger number of people from your congregation to participate in it?

Sharing Recreation

The numbers attached to the recreational opportunities listed on the blackboard should indicate that many of them are suitable for all age groups. This should lead naturally to a discussion of the question: "How much effort do members of the Brotherhood put forth to engage in recreation with members of their own families, or with boys and girls or young people of other families?" It would unquestionably be good for both men and young people if some of the members of the Brotherhood would conduct a photography club for youthful enthusiasts. Other men might serve as tennis instructors, or baseball coaches, or swimming instructors. A group of men could volunteer to take a different group of boys or girls or young people on an auto trip every Saturday. Other men could take Boy Scouts or other groups on weekly hikes. Use could be made of some of the suggestions to promote Scouting which are found in Mr. Foster's article "Lutheran Scouting," in the current issue of LUTHERAN MEN. There are almost limitless recreational opportunities available — recreational opportunities which will bring renewal of physical and spiritual energies to members of the Brotherhood and at the same time make a contribution to the Christian development of boys and girls and young people.

Assignment of the Project for the September Meeting

Cf. the article, "What Is Our Outreach?" In the current issue of LUTHERAN MEN.

Hymn, "Give to Our God Immortal Praise"—
No. 307 C.S.B., or No. 237 P.S.H.
Lord's Prayer and Benediction.
Fellowship and Refreshments.

Alternate Topics

1. Ask several members of the Brotherhood who are camera enthusiasts and who have taken 35mm pictures during vacation trips to project the pictures at the Brotherhood meeting and describe their trips. Live through the vacations as they are described and the scenes are projected on the screen.
2. Rent a good travelogue motion picture and project it at the Brotherhood meeting.
3. Invite the Boy Scouts and Girl Scouts, or some other youth group, to be the guests of the Brotherhood at the August meeting and to demonstrate some of their activities. Boy Scouts could give a fine demonstration of first aid, fire by friction, fire by flint and steel, etc.
4. Plan a hike or trip with one of the youth groups of the congregation. Provide refreshments for all.

What Is Our Outreach?

Project for the September Meeting

In September the Brotherhood topic will be, "The Challenge to Win the Outsider." This topic will place special emphasis upon increasing Sunday school enrollment. It is undeniably true that the Sunday school is still the most effective agency for evangelism which the Christian Church possesses. Perhaps we ought to say that it is the most effective educational agency of the Christian Church. If there is any truth whatever in these statements then every possible effort should be put forth to reach more and ever more people and enlist them for the Sunday school.

In preparation for next month's meeting a committee of three might be appointed to bring in a report on the following questions:

1. What was our Sunday school enrollment five years ago?

2. What was our Sunday school enrollment one year ago?

3. What is our Sunday school enrollment today?

4. What is the net percentage of gain or loss during the past five year? During the last year?

to increase Sunday school enrollment?

6. What additional efforts should be made this year to increase Sunday school enrollment?

7. What part can members of the Brotherhood take in the enlistment efforts of our church school?

You are cordially invited to register and attend the

Erie Convention

October 2-4, 1946.

Kindly clip and mail the Registration Blank and Hotel Reservation Card found on the center pages of this issue.

Madame Chiang Kai-shek says: "With me religion is a very simple thing. It means to try with all my heart and soul and strength and mind to do the will of God."

Citizenship and Our Courts

By Hon. James F. Henninger

Judge Henninger, member of the Executive Board of the U. L. C. A. is no stranger to LUTHERAN MEN. *His contributions are always vital.*

When we begin to think about citizenship the temptation is to roam into all the fields of the Christian's relation to his state, but we intend to limit our discussion to two problems: (1) how courts can affect citizenship, and (2) how the citizenship of Christians appears in the eyes of our courts.

Citizenship may have a merely technical meaning, describing the status of one born to or having had conferred upon him the right to participate in the government of his country and to partake of the privileges that attend that status. We find Paul and the chief captain discussing their Roman citizenship in Acts 22, verses 27 and 28. In Ephesians 2:19 this type of citizenship, but in Christ's kingdom, is referred to. Our courts confer this citizenship upon selected applicants.

Chaplain (Commander) Everett P. Wuebbens

Chaplain Wuebbens is a member of the American Lutheran Church and has been appointed senior chaplain of our Naval Academy at Annapolis. Lutheran men are proud of this deserved promotion. Congratulations!

In a broader sense citizenship designates the acceptance of the responsibilities attending the right to participation in government. When we say of a man that he is a good or a loyal citizen we mean that he is interested in public affairs, will undertake public office, and will accept and welcome jury duty.

There is a still broader meaning of citizenship, which means an awareness of our responsibility toward those whose lives are affected by our actions, that is, the noble art of learning to live together in peace and harmony. The royal standard set for Christian citizenship of this type is—"Thou shalt love thy neighbor as thyself."

Influence of Courts on Citizenship

Courts have a limited influence on all three types of citizenship, more direct in the process we call naturalization, but limited because, while courts can set up safeguards to insure some knowledge of our country and its history and to protect against known disloyal persons they cannot convert applicants to what we call Americanism or secure a high standard of loyalty. Fortunately most of our adopted sons and daughters appreciate these privileges and will make great sacrifices for their adopted land; too many nevertheless remain unassimilated and become just so many more votes in the vest pockets of unscrupulous ward heelers.

Courts have little opportunity to foster an interest in public affairs. There are old laws on the books providing a penalty for refusal to accept certain public offices, but an unwilling public servant had better not serve at all. Courts can call upon citizens to serve as jurors and can penalize those who refuse. Their best jurors, however, are those who serve out of a sense of their obligation to play their part in the administration of justice.

In the third field of citizenship the very purpose of our courts is to regulate the affairs of men as their lives affect one another. Under our common law courts have helped to fix standards and to enforce them. Even in the most enlightened countries, however, this standard falls far short of the second great commandment, and in a land of liberty this is necessarily so. The law tells a man what

he must do; his conscience should direct what he ought to do. The law, in a free land, seeks to reconcile two maxims: "Each man may do as he pleases with his own," and "So use your own that you do not harm to another."

In the field of criminal law the gap is still wider between the Christian standard and the social standard. The enforceable standard is not what a man ought to be or do, but what will or will not be tolerated. This brings us to the sad realization that courts can do little to enforce what standards we have. By moral suasion, by rendering judgment, by inflicting punishment, courts can induce many to recognize the rights of others, but in any particular case they cannot compel social action or actually prevent anti-social action. If a motorist, pursuing his course regardless of the rights of others, kills or injures someone, courts can attempt to evaluate that life and health in terms of dollars and cents, but they can neither restore life nor convert the selfcentered egoist into a socially minded citizen.

Courts and penologists are still struggling with the philosophy of incarceration and punishment. We have gone far in terminology, but have fallen short in practice. We have used such sanguine terms as penitentiary—a place for penitents, or reformatory — a place for reform. Courts, as such, usually are limited to determining the length of stay, but have little to do with the program of rehabilitation. We should understand, however, that both confinement, with its opportunity for solemn meditation, and an enligthened program result in rehabilitation more often than not. Probation and parole courts have a direct responsibility for teaching antisocial men and former enemies of society the art of living in harmony with accepted social standards. Here again the percentage of success, despite clumsy methods and frequently unskilled and overworked personnel, is much greater than we have been led to believe. Courts, wardens, and visitors have done much for society. Good citizenship demands a frank but honest and thorough appraisal of these efforts and their results, a sympathetic understanding of their aims, and a championing of the right of truly penitent men to resume their places in the community, with the opportunity to demonstrate their own good citizenship.

How Citizenship Appears to Courts

What do courts see of the good, bad, or indifferent citizenship on the part of our people? One test of good, or at least of indifferent citizenship, is that a man escapes the attention of the courts. We have often heard men boast that they had never met any judges and had never set foot inside any courthouse. This test, however, is very inconclusive, because many bad citizens keep scrupulously within the law, despite their antisocial philosophy and conduct. Bad citizenship in its broadest sense is not confined to one stratum of society. It may be found in the gouging Scrooge and the common thief, the plundering politician and the bomb throwing nihilist, the idle rich or the lazy tramp.

Most discouraging are the otherwise good citizens who, out of a mistaken sense of sportsmanship, help bad citizens evade the law. A Sunday school superintendent appearing as a character witness for a drunken driver and testifying to his good reputation for sobriety, expressed satisfaction upon his acquittal because, as the superintendent later stated, "Jack's such a good fellow, excepting for his weakness for alcohol." We have also seen reputable doctors profess ignorance of the sinister activities of their weaker fellow practitioners. Otherwise truthful persons will blandly accept the day and hour of an event to help an accused establish a false alibi. The guest in an automobile will conform his story to the service of his host, or the driver will confess himself at fault so his guest may collect insurance. Again, we find the forgetful witness, whose only lie is that he cannot recall the truth, or the witness who evades the duty of coming forth with his knowledge of events.

Too often we confine citizenship to our relations with outsiders. Good citizenship, however, like charity, should begin at home. The home is the place where our paths cross first, most frequently, and inevitable. Those who fail to adjust to others in their own home are misfits in society. Those who have enjoyed a harmonious home, where they have been trained to share both opportunities and responsibilities will become good citizens.

Divorce is the most striking symptom and effect of the disintegrated home, but there are far worse by-products of the broken home brought to a court's attention. We name a few: alcoholism, adultery, perversion, physical violence, mental anguish, and worst of all the devastating effect upon innocent children, producing confusion, frustration, and delinquency. Whose fault? Even Solomon, in all his wisdom, could not distinguish cause and effect in the vicious circle of a drinking husband and a nagging wife, or an indifferent wife and a philandering husband, and so forth and so forth. At last determining the cause becomes of minor importance, because courts must deal with the consequences, regardless of the cause.

But we are speaking not of grudging negative citizenship. but of positive, unselfish, outreaching Christian citizenship, which to our courts involves the maintenance of a lofty moral atmosphere in our communities.

It is important that we should discipline ourselves to keep our lives within an orbit that will avoid conflict with others. It is imperative that as parents, neighbors, voters, jurors—in whatever capacity we may bear some relation to our fellowman—we should freely lend ourselves, our talents, our moral support to the good of those near or far with whom our lot is cast.

Courts demand of Christian citizens only a small fraction of what their consciences should dictate in response to Galatians 4:14: "For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbor as thyself." To satisfy your every obligation as citizens, simply be Christian.

●

Lutheran Scouting

By H. D. Foster

Secretary Foster needs no introduction to Lutheran Men. He doubles as chairman of our committee on Scouting. He is good any place you put him.

Among the recreational opportunities available to men of the Brotherhood high priority should be given to scouting. Although the Boy Scout program is ordinarily considered a program for boys it is in reality a boy-man program. For every four or five boys enrolled in the movement the active participation of one man is required, either as scoutmaster or member of the troop committee, or in the organizational setup of the nationwide movement.

There are about two million boys

and men now enrolled in the Boy Scouts of America, and there are additional millions enrolled in the movement throughout the world. Since 1910 more than twelve million Americans have been enrolled as members of the Boy Scouts of America. Among this number have been many Lutheran men who have served as scouters, which is the title given to adult scout leaders.

Leadership of Men Needed

There are approximately sixteen hundred Boy Scouts and cub packs connected with Lutheran churches. Each scout unit requires a scoutmaster, one or two assistant scoutmasters, and four or more troop committeemen, one of whom is usually the pastor, who acts as chaplain. This means that seven or more men are connected with each troop that is sponsored by a Brotherhood or other group of men in a Lutheran church. That makes a total of over eleven thousand laymen and pastors of the National Lutheran Council who share their time and energies with boys of their churches. Almost half of these men belong to the United Lutheran Church in America.

Camping and hiking are important parts of the scout program. But in order that the camping and hiking experience may prove truly beneficial the leadership of men is required. The unit leaders, who live and work and play with the boys, who look after their safety and direct their activities, quite naturally receive great recreational benefit for themselves.

Before the boys can go to camp a camp site must be available. A committee of men must be appointed to select a suitable place. This provides a good excuse for the men to take not merely one but several trips to the nearby mountains, or along the valley streams, or to points along lakes or the ocean. These trips provide enjoyable recreation for the men. Buying and preparing a place for camping of course requires funds. But the cost can be kept to a minimum by organizing volunteer parties among the men to do much of the necessary work. Thus the preparation of a camp site can provide recreation and fun for many.

The program of scouting calls for the interest and cooperation of many men in addition to those serving as scoutmaster or members of the troop committee. Members of the Brotherhood or other sponsoring organization can show their interest by going to camp on visitors' day. The outdoor recreation, and the thrill of seeing young America in action, will be refreshing to body, mind, and soul. Boys love God's great outdoors, and we should help them to enjoy the recreation and receive the training which will make them the finest type of Christian citizens.

Under Church Supervision

Since the scout program in the Lutheran Church is supervised by the pastor and the men of the church hiking and camping and other activities can be carefully scheduled so as not to interfere with the attendance of either the boys or the unit leaders at Sunday school and church. In the case of the two weeks' summer camp worship services may be held either in camp or at a nearby church. Certicates of attendance may be granted, so that no one will mar a perfect attendance record in his own church.

The increasing tendency among troops to go to scout camp as a unit, under their own church leaders, simplifies the procedure in providing an adequate religious program in council camps. The leaders of each troop are responsible for the troop's religious program. Sometimes several troops combine for a union service. The troop chaplains also encourage the boys to carry out their own private devotions during the week, to take turns at saying grace at meal time, and to be faithful in discharging all their religious duties. The outdoor services provide an exceptionally fine setting for impressive worship. Members of Brotherhoods which are interested in boys' work will find a day in camp a rich spiritual experience as well as a recreation.

As stated above, every Boy Scout troop requires the year-round service of devoted men. These men need not be experienced scouters at the start, but should take the training course provided by the Boy Scouts of America, so that they will know the program of scouting and what is expected of them. Scouting is not only good for boys, it is also a wonderful medium whereby men may renew their physical and spiritual energies as they render a service to boys.

Spiritual Values

Scouting places loyalty to God first. It encourages boys to be reverent. It promotes loyalty to their own church. But at the same time scouts are taught to respect the religious convictions and practices of others. While scouting is truly non-sectarian it encourages each scout to be loyal to his own church and its beliefs.

The scout program as carried on in the Lutheran Church provides for the physical, mental, social, and spiritual development of the scout. The scout movement itself provides guidance for development along the first three lines, while the spiritual is left largely in the hands of the parent church, to be developed under the supervision of the pastor and the troop committee elected or appointed by the local congregation or men's organization.

At the biennial convention of the United Lutheran Church in America, held in Minneapolis in October 1944, the men of the Brotherhood were asked to assist in getting every congregation to sponsor a Boy Scout troop, and to get men to serve as scoutmasters and troop committeemen. The Brotherhood deems it a privilege to render this service to the church and to the boys of our congregations. Through well-organized church troops the activities of the boys will be integrated into the total activities of the church, and the church will become a vital part of their lives.

People who are inexperienced in scouting sometimes wonder how scouting can possibly help to hold boys in the church. They know that scouts tie knots, study nature, go camping, and take hikes, and they are afraid that these things will take the boys away from the church. It is true that there is a lot of "outing" in scouting, but it must be remembered that all activities are carried on under the sponsorship of the church and that they are carried on in such a way as to draw boys closer to the church. When boys see that the church is making an honest effort to provide for their needs and interests in a practical way they will stay in the church and be happy to do so. Good scouts are the raw material out of which good churchmen can be made.

Winning Youth

By RAYMOND J. SEEGER, Ph.D.

Dr. Seeger, was a professor in George Washington University, Washington, D. C. when called into service in the Navy. He was sent to Europe by the Navy on a scientific mission. He is now with the University Christian Mission at the University of Missouri. Later he will lead a secular mission at the University of Illinois.

He is a member of our Board of Education and one of our most influential leaders of youth.

We have heard so much about winning the war. We have been told that to win the war we must win the peace. We have heard much, too, about winning the peace. We have ben told that to win the peace we must set up an organization. What we have not been told is that all human organizations are subject to human limitations.

Winning youth is no easy task. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." As Christians we must fight against godlessness is it varied forms: now, as aggressive atheism claiming that there is no God; now, as dominant nationalism insisting that the nation must be served first, God or no god; now as indifferent secularism regarding religion as merely one of many equally important human activities. We have seen atheism rampant in Russia; we have seen nationalism supreme in Germany. Now we view secularism infecting America. It is typified by the modern crowding of churches in between tall buildings instead of occupying the center of a town: a symbol of the changed place of the Church in the lives of the townsfolk.

We find godless secularism being accepted as the American way of life. Take government. The Continental Congress actually adjourned for corporate prayer at a critical juncture in its deliberation; the San Francisco Conference was not even opened with prayer. Consider social service. Its present philosophy is portrayed in the well-known pictures Freedom from Want and Freedom from Fear. The first picture itself wants the saying of grace; the second discards even the fear of the Lord—both typical of man's vain attempt to save man. Examine education. For five hours a day, for five days a week, with well equipped buildings, with well trained teachers, children learn about everything in the universe—except the God of the universe. Compare the Sunday School you know. Can it counterbalance this weighty influence with its hour a week? Consider the home. Even if modern parents are not seeking separate professional careers, they and their children usually have so many outside activities that there is neither time nor interest to be at home—with God. All in all, our youth grows up in an atmosphere infected with godless secularism.

The formidable task of winning youth for Christ is the responsibility not only of those who are engaged professionally in religious work, but rather all of those who profess Christianity as a way of life. In the same sense, this enlisting of youth for the Master's service is not restricted to securing personnel for the religious professions. The much greater demand is for full-time Christian service my the laity, the bulwark of Protestantism. A consecrated spirit and a dedicated will is required of every teacher, every physician, every lawyer, every clerk, every mechanic, every business man. It is evident that a peacemaking church must enlist followers from among the potential leaders of tomorrow's workaday world. This group certainly includes college students.

College students are sometimes regarded as a specially privileged class able to look out for its own needs. In general, those obviously down-and-out seem to warrant immediate aid more than those apparently up-and-coming. Such reasoning is superficial. There are still learned Nicodemuses that would come by night to question, wealthy Zachaeuses that would climb to see, rich young rulers that would seek to inherit eternal life. They all breathe the atmosphere of godlessness that permeates American institutions, including colleges. Their hunger will not be appeased by some automatic educational process. Religious maturity is not a by-product of excellence in art or literature or science. Spiritual growth must be cultivated in its own peculiar manner; discipleship must be achieved through spiritual discipline. What then is to be the Church's strategy?

Several years ago a prominent clergyman answered my plea for more of a Samaritan concern about journeying college students by remarking, "Let them go to church; that is what the church is for."

It seemed hardly worthwhile refuting this defensive argument with the fact that the students is this instance did not attend church. The more important point is that the primary mission of the Church is to seek and save. The Church must go to the students wherever they are; it must give of itself to them regardless of what they do,—"even as Christ also loved the Church, and gave Himself for it." In short, winning youth involves winning college students, the modern doubting Thomases, the weak Peters, the antagonistic Sauls, the undecided Agrippas.

In mapping out a strategic campaign to win Lutheran students for Christ it must be borne in mind that the great majority of these Lutheran students attend non-Lutheran colleges. At Pennsylvania State College alone there are more Lutheran students than at any Lutheran school. Perhaps their choice is determined by economic necessity or by convenient location or by specialized courses. For our immediate argument the spesific reason is of no concern. Nor is it necessary to discuss whether a church-related college can or does do a better job of Christian education than a church-implemented secular school. It is not obvious that all Lutheran students should attend only Luteran schools, or that the Church could support such a program if they did (a student's fees never pay for even the forfal part of his education!). The fact remains that thousands of Lutheran students go to non-Lutheran schools. The church must face this issue squarely! Will it "go . . . and teach all" college students to have life more abundantly, or will it let them eat of the crumbs in an atmosphere of indifferent secularism? Will the Church adequately support all its students in the growth of religious insight and in the realization of spiritual fellowship, or will the church be content to inherit later a membership that is technically skilled but religiously immature—assuming the students remain church members?

From the viewpoint of the power of the laity alone it is inconceivable that the Church should ever permit this reservoir to run dry! From the standpoint of ministeria manpower, too, it is incomprehensible that the Church should ever allow this field to remain uncultivated, "Lift up your eyes and look on the fields, for they are white already unto harvest."

This is not the place to examine critically the program of the Church for work with students. It must suffice to note that the Church has only begun to exert itself. An excellent foundation has been laid; but the superstructure will require much more personal effort and financial outlay than any that is usually contemplated. The task of winning youth for Christ is not the reponsibility of any single Board of the Church; it is a major missionary enterprise of the whole Church. It involves not only educational insight, but above all missionary zeal. "As my Father hath sent me, even so send I you."

St. Paul's Parish Visitor,

edited by Pastor John David Mumford, Bucyrus, Ohio, carries the following challenge:

We've listened to a lot of excuses for not attending Service. They cover a whole host of things. Just for fun we've changed it around a bit and inserted the movies for Church. Read them over, try them out a bit, and if any of these half dozen really fit you don't you think that maybe your reason for not being in Church is indifference? Be honest about the whole thing, and remember that the Church is of God and leads to God. Then maybe you'll be ready to be one of those upon who St. Paul's can depend.

I DON'T GO TO THE MOVIES BECAUSE:

1. They are always after my money.
2. Some of the people who go are not so good anyway in spite of what they say.
3. I need my rest, can't sit still that long.
4. I send the children, what more can I do.
5. I have to read the funnies.
6. The manager never came to see me when I called the doctor.

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